

EMPIRE OF INDOSTAN.

INTERESTING

HISTORICAL EVENTS,

Relative to the

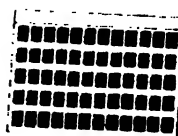
PROVINCES OF BENGAL,

PART II.

LONDON: 1765.

Micrographic edition
CALCUTTA. 1987

Copyright ©



microfiche edition also available

SL NO. 017315

Price Rs. 400.00

\$ 40

THE ASIATIC SOCIETY
CALCUTTA-700018

ACC NO. 49174

Date. 19. 8. 88



Printed by Bibhash Gupta
from microfilm in 3M Reader-printer.

EMPIRE OF INDOSTAN.
INTERESTING
HISTORICAL EVENTS,
Relative to the
PROVINCES OF BENGAL,

PART II.

The MYTHOLOGY and COSMOGONY, FASTS
and FESTIVALS of the GENTOO'S,
Followers of the SHASTAH.
A DISSERTATION on the METEMPSYCHOSIS,
commonly, though erroneously, called the
PYTHAGOREAN Doctrine.

By J. Z. HOLWELL.

PUBLISHED BY

Bibhash Gupta

Microform Publication Division

P-70 CIT VI-M. CALCUTTA-700 054, INDIA



CALCUTTA

THREE HUNDRED YEARS

1690 - 1990



A

TER-CENTENARY

VOLUME



TO THE MOST NOBLE
H U G H,
DUKE AND EARL OF
NORTHUMBERLAND;
EARL PERCY;
BARON WARKWORTH OF
WARKWORTH CASTLE,

LORD LIEUTENANT AND CUSTOS ROTULORUM OF THE COUNTIES OF MIDDLESEX AND NORTHUMBERLAND, OF THE CITY AND LIBERTY OF WESTMINSTER, AND OF THE TOWN AND COUNTY OF THE TOWN OF NEWCASTLE UPON TYNE; VICE ADMIRAL OF ALL AMERICA, AND OF THE COUNTY OF NORTHUMBERLAND; ONE OF THE LORDS OF HIS MAJESTY'S MOST HONOURABLE PRIVY COUNCIL; KNIGHT OF THE MOST NOBLE ORDER OF THE GARTER; AND FELLOW OF THE ROYAL SOCIETY.

MY LORD,

IT is with equal deference and pleasure that I submit the following performance to your Grace's perusal ;

DEDICATION.

rufal ; being perfuaded you will not think it altogether unworthy of your notice from the important, but uncommon fubject it treats upon. Neither do I apprehend you will think my inducement to this work an unbecoming one, when I tell your Grace my intention was to refcue the originally untainted manners, and religious worship of a very ancient people from grofs mifrepresentation.

I thought it moft unjuft that the wifdom and tenets of BRAMAH and the ancient BRAMINS fhould be longer difgraced by the ftrange innovations and practices of their modern brethren ; for from thefe unworthy fucceffors alone have been diffeminated the general accounts which we are hitherto made acquainted with of the theology of thefe people.

DEDICATION.

Hence it is that although the wisdom of the Eastern sages has been proverbially famous, yet we find them represented to us, in most relations, as a race, from the beginning, equally credulous and ignorant. From such imputations I have endeavoured to vindicate them; not by labored apologies, but by a simple display of their primitive theology, which I would willingly hope cannot but be acceptable to the public, in so inquisitive and learned an age as this.

Whatever small degree of approbation my imperfect labors may obtain from the world, I rest assured it will applaud my choice of a patron on whose judgement and candor I can securely rely; as being a personage whose exalted titles are rendered
more

DEDICATION.

more resplendent by the amiable virtues and qualities that adorn them---
Virtues! which have endeared him alike to prince and people.

I have the honor to subscribe myself,

My Lord Duke,

Your Grace's most obedient

and most humble servant,

Beenham House, Berks,
Nov. 1st, 1766.

C H A P. IV.

*The Religious Tenets of the Gentoos, followers
of the Sbaftab of Bramah.*

I N T R O D U C T I O N.

WE have already premised, that in the prosecution of this our fourth general head, we should touch only on the original *principal* tenets of these antient people the *Gentoos*; for were we to penetrate into, and discuss the whole of their modern ceremonies, and complicated modes of worship; our labor would be without end: these are as diffuse, as the ancient fundamental tenets of *Bramah* are short, pure, simple and uniform; in this predicament the *Gentoos* are not singular, as the original text of every theological system, has, we presume, from a similar cause, unhappily undergone the same fate; though at first promulged as a divine institution.

We shall not say much regarding the antiquity of these people ; nor shall we amuse ourselves with the reveries of chronologers and historians ; who have labored to fix with precision (though not two of them agree in opinion) the various migrations after the flood : it shall suffice for our purpose, that by their own shewing, *Indoستان* was as early peopled, as most other parts of the known world.

The first invaders of this empire, found the inhabitants a potent, opulent, civilized, wise, and learned people ; united under one head, and one uniform profession of divine worship ; by the fundamental principles of which, they were precluded communication, and social converse, with the rest of mankind ; and these invasions first made them a warlike people also.

Alexander the Great, invaded them in later times, and found them in the same state ; and though it should seem, from *Arrian's* and *Quintus Curtius's* history of that Prince's expeditions, that the different principalities he conquered, were independant kingdoms, and governed by independant Kings and Princes ; yet the *Gentoo* records of *Bindcobund* and *Banaras* shew, that at that period,

period, and much later, all the principalities of this empire, were in subjection to, and owned allegiance to one head, stiled the *Mhaahab Rajah* of *Indostan*; a Prince of the *Succadit* family, said to be lineally descended from their great Prince and Legislator *Bramah*; and that it was not until after the extinction of this sacred family (as the *Gentoo*s call it) that the *Rajahs* assumed an independency.

But it did not sufficiently sooth the vanity of *Alexander*; nor that of his historians, to record his conquests of a few petty *Rajahs* and *Governors* of provinces; and though we do not contest the fact of that invasion, yet we think ourselves justified in concluding the greatest part of its history is fabulous; yet, that it claims greater credit and belief, than those of *Bacchus* and *Sesostris*: the *Greek* and *Latin* construction and termination of the names, and places, of the *Princes* and kingdoms of *Indostan*, said by *Alexander's* historians to be conquered by him; bear not the least analogy or idiom of the *Gentoo* language, either ancient or modern; as any one the least conversant in it can testify; and although the ground work of their history was founded on fact, yet the superstructure carries strongly the semblance of invention and romance: And he who is ac-

quainted with this empire, and can give full credit to those legends, may upon as just a foundation believe *Alexander* to have been the son of *Jupiter Ammon*; or, with *Q. Curtius*, that the *Ganges* opened into the *Rea sea*.

The annals of the *Gentoos*, give testimony of *Alexander's* invasion; where he is recorded under the epithets of *Mbaabab Duk-koyt*, & *Kooncab*, a most mighty robber and murderer; but they make not any mention of a *Porus*, nor of any name that has the smallest allusion or likeness to it; and yet the action between *Alexander* and this imaginary King *Porus*, has been pompously exhibited by the historians of the former, and has happily afforded subject matter for representations, that do the highest honour to the art and genius of man.

The liberty we have taken with these so long celebrated historians, may seem to our readers to be foreign to our subject, but in the end we hope it will appear otherwise; when they find that these authors have (either from their own fertile inventions, or from mis-information, or rather from want of a competent knowledge in the language of the nation) mis-represented, or to speak
more

more favorably, mis-conceived their religious tenets as much as they have the genius and state of their government.

The space of time employed in *Alexander's* expedition in this empire, did not afford a possibility of acquiring any adequate knowledge of a language in itself so highly difficult to attain in the smallest degree of perfection, even from many years residence and intimate converse with the natives ; can it be possibly believed then, that any of *Alexander's* followers could in this short space acquire such perfection in the *Gentoo* language as could enable them justly to transmit down the religious system of a nation, with whom they can scarcely be said to have had any communication ?

Touching the antiquity of the scriptures, we are treating of, we have much more to say, in support of our conjecture and belief, that the *Sbastak* of *Bramah*, is as ancient, at least, as any written body of divinity that was ever produced to the world. But it is previously necessary, that we explain the word *Bramah*, which has been variously wrote, and indiscriminately applied by many authors, and particularly by *Baldeus*, who confounds *Birmah* and *Bramah* as being the same per-

son, though nothing in nature can be more different. This could proceed only, from the specific meaning and origin of those words not being clearly understood; and this we conceive has led many other writers into the same error: our present disquisition therefore calls, not only for the explanation of these words, but also of the other two supposed primary created beings *Bisnoo*, and *Sieb*. For unless these three persons *Pirmah*, *Bisnoo*, and *Sieb*, are distinctly comprehended, and held in remembrance, a considerable portion of the allegorical part of the *Sbastab* of *Bramah*, will appear utterly unintelligible.

Different authors stile him, *Bruma*, *Bramma*, *Burma*, *Brumma*, *Birmah*, *Bramah*; and although they write him thus variously, they are unanimous in thinking him the same person, and give him the same attributes. They are all, it is true, derivatives from the same root, *Brum*, or *Bram* (for these are synonymous in the *Sbastab*) but none of all the above appellatives are to be found in the *Sbastab*, but *Birmah* and *Bramah*. They are all compounded of *brum* or *bram*, a *spirit*, or *essence*, and *mah*, *mighty*; *brum*, in an absolute and simple sense signifies *the spirit or essence of God*, and is but upon one occasion

occasion mentioned as a person, and that is when *brum* is represented with the habiliments and four arms of *Birmab*, floating on a leaf, upon the face of a troubled chaos, immediately preceding the act of the creation of the universe.—*Birmab* is understood in an absolute personal sense, and in a figurative one; in the former as the first of the three primary created angelic beings—in this sense the word signifies literally the *mighty second*. For though *Birmab* is the first of the three prime beings, he is stiled *second* in power to God only, and sometimes in the *Shastah* has the name of *Birmahab*, the *most mighty second*.—In the figurative sense the word *Birmab* means creation, created, and sometimes creator, and represents what the *Bramins* call, the first great attribute of God, *his power of creation*.

Bramab is the title solely appropriated to the Promulger of the *Shastah*, and implies the spirituality and divinity of his mission and doctrines; hence it is, that his successors assumed the name of *Bramins*, supposing themselves to inherit the same divine spirit.

As the word *Birmab*, is used in a personal, and figurative sense, so is *Bisnco* and *Sieb*; personally, as being the second and
R A
third

third of the first created angelic beings, who had pre eminence in heaven, the word *Bishtnoo*, literally signifies a *cherisher*, a *preserver*, a *comforter*; and *Sieb*, a *destroyer*, an *Avenger*, a *mutilator*, a *punisher*; and these three persons, when figuratively applied in the *Shastab* (as they frequently are) represents what the *Bramins* call the three first and great attributes of God, his power *to create*, his power *to preserve*, and his power *to change or destroy*. And we shall see that in the distribution of the almighty's commands to these primary persons, tasks are assigned to each, of a very different nature; to *Birmab*, works of power, government and glory; to *Bishtnoo*, works of tenderness and benevolence; and to *Sieb*, works of terror, severity and destruction. This last mentioned person is the object of great dismay and terror to the *Gentoss*, but modern expounders of *Bramab's Shastab* have softened the rigor of his character by giving him names and attributes of a very different nature from that of *Sieb*. They call him *Moisoor* (a contraction of *Mabahsoor*, *the most mighty destroyer of evil*) and under this soothing title he is worshipped, not as *Sieb* the destroyer, but as *the destroyer of evil*. The other epithet they have given to him is *Moidéb*, (a contraction of *Mabahdebtab*,

tab, the most mighty angel) in this sense he is worshipped as *the averter of evil*, and under this character he has the most altars erected to him.

This necessary interpretation and explanation premised, we proceed to the *Sbaſtab* itself ; and shall faithfully give a detail of the origin of this book ; and the several innovations and changes it has suffered : a detail—which although known by all the learned amongst the **Bramins*, is yet confessed but by a few, and those only, whose purity of principle and manners, and zeal for the primitive doctrines of *Bramah's Sbaſtab*, sets them above disguising the truth ; from many of these, we have had the following recital.

“ That, when part of the angelic bands
 “ rebelled, and were driven from the face
 “ of God, and expelled from the heavenly
 “ regions ; God doomed them in his wrath,
 “ to eternal punishment and banishment ;
 “ but, that by the intercession of the faithful remaining bands, he was at length inclined to mercy, and to soften the rigor
 “ of their sentence, by instituting *a course*
 “ *only*, of punishment, purgation, and purification ; through which, by due submission, they might work out a restoration
 “ to

“ to the seats they had lost by their disobedience.

“ That God in full assembly of the faithful bands specified *their course* of punishment, purgation and purification ; registered, and declared his decree, immutable, and irrevocable ; and commanded *Birmah*, to descend to the banished delinquents and signify unto them the mercy and determination of their creator.

“ That *Birmah* fulfilled God's command, descended to the delinquent angels, and made known unto them the mercy and immutable sentence, that God their creator had pronounced and registered against them.

“ That the great and unexpected mercy of God, at first made a deep impression upon all the delinquents, except on the leaders of their rebellion ; these in process of time, regained their influence, and confirmed most of the delinquents in their disobedience, and thereby the merciful intentions of their creator, became in a great measure frustrated.

“ That about the beginning of the present age (i. e. 4866 years ago) the three
“ primary

“ primary created beings and the rest of the
 “ faithful angelic host, feeling the deepest
 “ anguish for the exalted wickedness of their
 “ delinquent brethren, concluded it could
 “ only proceed, from their having by time,
 “ forgot the terms of their salvation ; which
 “ had been only verbally delivered to them
 “ by *Birmab* : they therefore petitioned the
 “ Almighty, that he would be pleased to
 “ suffer his sentence, and the conditions of
 “ their restoration, to be digested into *a body*
 “ *of written laws* for their guidance ; and
 “ that some of the angelic beings, might
 “ have permission to descend to the delin-
 “ quents, to promulge and preach this writ-
 “ ten body of laws unto them, that they
 “ might thereby be left without excuse, or
 “ the plea of ignorance, for their conti-
 “ nuance in disobedience.

“ That God assented, to the petitions of
 “ the angelic bands ; when they, one and
 “ all, offered to undertake this mission, but
 “ God selected from amongst them those
 “ whom he deemed most proper for this
 “ work of salvation ; who were appointed
 “ to descend *to the different regions* of the
 “ habitable universe. That a being from
 “ the first rank of angels was destined for
 “ the eastern part of this globe, whom
 “ God

“ God dignified with the name of *Bramab*,
 “ in allusion to the divinity of the doctrine
 “ and mission he had in charge.

“ That *Birmab* by the command of God
 “ dictated to *Bramab* and the other deputed
 “ angels, the terms and conditions, which
 “ had been primarily delivered to the de-
 “ linquents, by the mouth of *Birmab* ;
 “ that *Bramab* received, and entered the laws
 “ of God in *Debtan Nagur*, (literally, the
 “ language of angels) and that when *Bra-*
 “ *mab* descended at the beginning of the
 “ present age, and assumed the human form
 “ and government of *Indostan*, he translated
 “ them into the *Sanscrit*, a language then
 “ universally known throughout *Indostan* ;
 “ and called the body of laws *the Chatab*
 “ *Bhade * Sbastab of Bramab* (literally, the
 “ *four scriptures of divine words of the*
 “ *mighty spirit*) which he promulged, and
 “ preached to the delinquents, as the only
 “ terms of their salvation and restoration.

“ That for the space of a thousand years,
 “ the doctrines of the *Chatab Bhade*, were
 “ preached and propagated, without varia-
 “ tion or innovation ; and many of the
 “ delinquents benefited from them and were

* A written book.

“ saved :

“ saved: but that about the close of this
 “ period, some *Goseyns* * and *Battezaaz* †
 “ *Bramins*, combining together, wrote a
 “ paraphrase on the *Chatab Bhade*, which
 “ they called the *Chatab ‡ Bhade of Bra-*
 “ *mab* ||, or the *six scriptures of the mighty*
 “ *spirit*; in this work the original text of
 “ *Bramab's Chatab Bhade* was still pre-
 “ served.—About this period also it was,
 “ that the *Goseyns* and *Battezaaz Bramins*,
 “ began to appropriate to themselves the use
 “ of the *Sanscrit character*, and instituted in
 “ the place of it the common *Indostan* cha-
 “ racter in use at this day: it was now also
 “ that *they* first began to veil in mysteries,
 “ the simple doctrines of *Bramab*.

“ That about five hundred years later,
 “ that is, fifteen hundred years from the first
 “ promulgation of *Bramab's Shastab*; the
 “ *Goseyns*, and *Battezaaz Bramins*, pub-
 “ lished a second exposition, or commentary
 “ on the *Chatab Bhade*; which swelled
 “ the *Gentoo* scriptures to eighteen books:
 “ these the commentators entitled the *Augh-*
 “ *torrab Bhade Shastab*, or the *eighteen books*

• * *Gentoo* Bishops.

† Expounders of the *Shastab*. ‡ Six.

|| From the promulging this *Bhade*, the Polytheism
 of the *Gentoo's* took its rise.

“ of

“ of divine words ; it was drawn up in a
 “ compound character, of the common *Indo-*
 “ *stan*, and *Sanscrit* ;—the original text of
 “ the *Chatab Bhade*, was in a manner sunk
 “ and alluded to only ; the histories of their
 “ Rajahs and country, were introduced under
 “ figures and symbols, and made a part of
 “ their religious worship, and a multitude
 “ of ceremonials, and exterior modes of
 “ worship, were instituted ; which the com-
 “ mentators said were implied in *Bramah’s*
 “ *Chatab Bhade*, although not expressly
 “ directed therein, by him ; and the whole
 “ enveloped in, impenetrable obscurity by
 “ allegory and fable, beyond the compre-
 “ hension even of the common tribe of
 “ *Bramins* themselves ; the laity being thus
 “ precluded from the knowledge of their
 “ original scriptures had a new system of
 “ faith broached unto them, which their
 “ ancestors were utterly strangers to.

“ That this innovation of the *Aughterrab*
 “ *Bhade* produced a schism amongst the
 “ *Gentoo’s*, who until this period had fol-
 “ lowed one profession of faith throughout
 “ the vast empire of *Indostan* ; for the *Bra-*
 “ *mins* of *Cormandell* and *Mallabar* finding
 “ their brethren upon the course of the *Ganges*
 “ had taken this bold step to enslave the laity,

“ set up for themselves, and formed a scripture
 “ of their own, founded as they said upon
 “ the *Chatab Bhade* of *Bramab*; this they
 “ called the *Viedam* * of *Brunmab*, or divine
 “ words of the mighty spirit;—these com-
 “ mentators, by the example of their bre-
 “ thren, interspersed in their new religious
 “ system, the histories of their governors,
 “ and country, under various symbols and
 “ allegories, but departed from that chastity
 “ of manners, which was still preserved in
 “ the *Aughtorrah Bbade Shastab*.

“ Thus the original, plain, pure, and
 “ simple tenets of the *Chatab Bhade* of
 “ *Bramab* (fifteen hundred years after its
 “ first promulgation) became by degrees
 “ utterly lost; except, to three or four *Go-*
 “ *seyn* families, who at this day are only
 “ capable of reading, and expounding it,
 “ from the *Sanferit* character; to these may
 “ be added a few others of the tribe
 “ of *Batteezanz Bramins*, who can read
 “ and expound from the *Chatab Bhade*,
 “ which still preserved the text of the ori-
 “ ginal, as before remarked.

* *Viedam* in the *Mallabar* language signifies the
 same as *Shastab* in the *Sanferit*, viz. *divine words*—
 and sometimes, *the words of God*.

“ How

“ How much soever the primitive reli-
 “ gion of the *Gentoos* suffered by these inno-
 “ vations; their government underwent no
 “ change for many centuries after, all ac-
 “ knowldging allegiance to one universal
 “ Rajah of the *Succadit* family, lineally
 “ descended from their Prince and Lawgiver
 “ *Bramab*. — The Princes of this line
 “ opposed the innovations made in their
 “ primitive faith, with a fruitless opposition,
 “ which endangered the existence of their
 “ own government; so that at length they
 “ were reduced to the necessity of subscrib-
 “ ing, first to the *Cbatab Bhade*, and sub-
 “ sequently to the *Aughtorrah Bhade*; al-
 “ though their wisdom foresaw, and fore-
 “ told, the fatal consequences these inno-
 “ vations would have on the state and the
 “ nation: but the *Goseyns* and *Bramins*,
 “ having tasted the sweets of priestly power
 “ by the first of these *Bhades*, determined
 “ to enlarge, and establish it, by the pro-
 “ mulgation of the *last*; for in this the ex-
 “ terior modes of worship were so multi-
 “ plied, and such a numerous train of new
 “ divinities created, which the people never
 “ before had heard or dreamed of, and both
 “ the one and the other were so enveloped
 “ by the *Goseyns* and *Bramins* in darkness,
 “ penetrable to themselves only, that those
 “ professors

“ professors of divinity, became of new and
 “ great importance, for the daily obliga-
 “ tions of religious duties, which were by
 “ these new institutes imposed on every
 “ *Gentoo*, from the highest to the lowest
 “ rank of the people, were of so intricate, and
 “ alarming a nature, as to require a *Bramin*
 “ to be at hand, to explain and officiate,
 “ in the performance of them: they had
 “ however the address to captivate the minds
 “ of the vulgar, by introducing show and
 “ parade into all their principal religious feasts,
 “ as well as fasts; and by a new single poli-
 “ tical institution, to wit, *the preservation of*
 “ *their cast or tribe*, the whole nation was
 “ reduced to sacerdotal slavery.

“ From the period that the *Aughtorrah*
 “ *Bhade* was published as the rule of the
 “ *Gentoo* faith and worship, superstition, the
 “ sure support of priestcraft, took fast pos-
 “ session of the people; and their conscien-
 “ ces, actions, and conduct, in spirituals
 “ and temporals, were lodged in the breasts
 “ of their *household Bramins*, and at their dis-
 “ posal; for every head of a family was
 “ obliged to have one of those ghostly fa-
 “ thers at his elbow, and in fact the people
 “ became in general mere machines, ac-
 “ tuated and moved, as either the good
 Part II. C “ or

Asiatic Society, Calcutta

1771. Date 19.8.88

“ or evil intentions of their household tyrant
 “ dictated.

“ The *Aughtorrah Bhade Sbastab*, has been
 “ invariably followed by the *Gentoo* inha-
 “ biting from the mouth of the *Ganges* to
 “ the *Indus*, for the last three thousand three
 “ hundred and sixty six years. This pre-
 “ cisely fixes the commencement of the *Gen-*
 “ *too* mythology, which, until the publication
 “ of that *Bhade*, had no existence amongst
 “ them: every *Gentoo* of rank or wealth,
 “ has a copy of this scripture in his posses-
 “ sion; under the care and inspection of
 “ his domestic *Bramin*; who every day
 “ reads and expounds a portion of it to the
 “ family.

“ Sixteen hundred and seventy nine years,
 “ from the promulgation of the *Aughtorrah*
 “ *Bhade Sbastab*, the sacred line of *Bramah*
 “ became extinct, in the person of *Succa-*
 “ *dit*, the last *Mababmahab Rajah*; (most
 “ mighty King) he reigned over all *Indes-*
 “ *tan*, sixty years; his decease caused a ge-
 “ neral lamentation amongst the people; and
 “ from his death, a new *Gentoo Epoch*
 “ took place, called the *Era of Succadit*;
 “ and the present year (A. D. 1766) is the
 “ year

“ year of *Succadit*, sixteen hundred eighty
 “ seven.

“ The death of *Succadit*, became not
 “ only remarkable for a new *Epocha* of
 “ time, but also for another signal event in
 “ the *Gentoo* annals; namely, a total revo-
 “ lution of their government: the royal and
 “ sacred line being extinct, the Vice-roys of
 “ this extensive empire (who had been for
 “ some years strengthening themselves in
 “ their respective governments, and prepar-
 “ ing for this expected event) on the demise
 “ of *Succadit*, set up a claim of indepen-
 “ dency, to the lands over which they had
 “ ruled under the emperor: they all assumed
 “ the title of *Rajah*, a distinction which,
 “ before this memorable period, had been
 “ only given to four or five of the first of-
 “ ficers of the state; who also generally
 “ filled the chief governments of the empire.
 “ ———Confusion followed———Those com-
 “ manders who found themselves invested
 “ with greater force and power, attacked,
 “ conquered, and joined to their govern-
 “ ments, the territories of those who lay
 “ contiguous to them; whilst others who
 “ lay more distant preserved their indepen-
 “ dency: and thus the empire was divided
 “ into as many kingdoms, as there had

“ been Vice-royships and Governments.—
 “ Between these Rajahs, there subsisted a
 “ continual warfare.—From an empire thus
 “ divided against itself, what could be ex-
 “ pected, but that which, in a few centuries,
 “ consequently and naturally followed.

“ For the simple and intelligible tenets
 “ and religious duties, enjoined by the *Char-*
 “ *tab Bhade*, being thus absorbed and lost,
 “ in the attention and adherence, paid to
 “ the extravagant, absurd, and unintelligible
 “ non-essentials of worship, instituted by
 “ the *Aughtorrah Bhade*; laid the founda-
 “ tion of the miseries, with which in suc-
 “ ceeding times, *Ind'stan* was visited; and
 “ the merciful intention of God, for the
 “ redemption of the delinquent angels, (des-
 “ tined to inhabit this part of the earthly
 “ globe) was rendered fruitless.—The holy
 “ Tribe of *Bramins*, who were chosen and
 “ appointed by *Bramah* himself, to preach
 “ the word of God, and labor the salvation
 “ of the delinquents; in process of time lost
 “ sight of their *divine original*, and in it's
 “ place substituted new and strange doctrines;
 “ that had no tendency, but to the establish-
 “ ing their own power: the people hearken-
 “ ed unto them, and their minds were
 “ subdued and enslaved; their ancient mili-
 “ tary

" tary genius, and spirit of liberty was de-
 " bilitated ; discord and dissention arose
 " amongst the rulers of the land, and the
 " state grew ripe for falling at the first con-
 " vulsion ; and in the end suffered an utter
 " subversion, under the yoke of *Mabom-*
 " *meden* tyranny ; as a just punishment in-
 " flicted on them by God, for their neglect
 " of his laws, commands and promises,
 " promulged to them, by his great and fa-
 " vored angel *Bramab*, in the *Cbartab Bbade*
 " *Sbastab*." •

The foregoing detail, contains the ge-
 nuine conceptions and belief, which the
Bramins themselves entertain of the anti-
 quity of their scriptures, and of the two re-
 markable innovations they have undergone ;
 particulars which we have had repeatedly
 confirmed to us, in various conferences with
 many of the most learned and ingenuous,
 amongst the laity of the *Koyt* *, and other
Casts, who are often better versed in the
 doctrines of their *Sbastab* than the common
 run of the *Bramins* themselves.

We hope it will not be displeasing to our
 readers, if from the foregoing recital, we
 reduce into a narrow compass, and into one

• The tribe of Writers.

view, the steadfast faith of the *Gen'ao's*. Touching the antiquity of their scriptures; (the point now only under our consideration) it appears therefore that they date the birth of the tenets and doctrines of the *Sbaftab*, from the expulsion of the angelic beings from the heavenly regions; that those tenets were reduced into a written body of laws, four thousand eight hundred and sixty-six years ago, and then by God's permission were promulged and preached to the inhabitants of *Indojan*. That these original scriptures underwent a remarkable change or innovation a thousand years after the mission of their Prophet and Law-giver *Bramah*, in the publication of the *Chatab Bhade Sbaftab*; and that three thousand three hundred and sixty-six years past, these original scriptures suffered a second and last change or innovation, in the publication of the *Aughtorrah Bhade Sbaftab*; which occasioned the first and only schism amongst the *Gentoos*, that subsists to this day, namely between the followers of the *Aughtorrah Bhade Sbaftab*, and the followers of the *Vudam*.

Without reposing an implicit confidence in the relations the *Bramins* give of the antiquity of their scriptures; we will with
our

our readers indulgence, humbly offer a few conjectures that have swayed us into a belief and conclusion, that the original tenets of *Bramab* are most ancient; that they are truly original, and not copied from any system of theology, that has ever been promulged to, or obtruded upon the belief of mankind: what weight our conjectures may have with the curious, or how far it may rather appear in the prosecution of our work, that other theological systems have been framed from this, we readily submit to those, whose genius, learning and capacity in researches of this kind, are much superior to our own.

It has been without reserve asserted, that the *Gentoos* received their doctrines and worship, from the *Persees* or *Egyptians*; but without (as we conceive) any degree of probability, or grounds, for the foundation of this opinion: reason and facts, seeming to us, to be on the side of the very contrary opinion.

That there was a very early communication between the empires of *Persia*, *Egypt* and *Indostan*, is beyond controversy; the former lay contiguous to *Indostan*; and although *Egypt* lay more remote from it, there

still was an easy passage open between them, by the navigation from the *Rea-sea*, to the *Indus*: therefore it will appear no strained conclusion, if we say; it is most likely there had been frequent intercourse between the learned *Magi* of both those nations, and the *Bramins*, long before the last mentioned sages were visited by *Zoroaster* and *Pythagoras*.

It is necessary to remark that the *Bramins* did not, indeed could not, seek this intercourse, for the principles of their religion forbade their travelling, or mixing with other nations; but so famed were they in the earliest known times for the purity of their manners, and the sublimity of their wisdom and doctrines, that their converse was sought after, and solicited universally by the philosophers, and searchers after wisdom and truth. For this character of them, we have the concurring testimony of all antiquity.

At what period of time, *Indostan* was visited by *Zoroaster* and *Pythagoras*, is not clearly determined by the learned; we will suppose it, with the generality of writers, to have been about the time of *Romulus*.—That these sages travelled, not to *instruct*, but, to be *instructed*; is a fact that may be determined with more precision; as well
as,

as, that they were not in *Indostan* together.—As they both made a long residence with the *Bramins* North West of the *Ganges* (for the name of *Zardburst*, and *Pythagore* retain a place in the *Gentoo* annals “as travellers in search of wisdom”) it is reasonable to conclude they might in some degree be instructed in the *Sanscritt Character*, and consequently, in the doctrines and worship instituted by the *Chatab* and *Aughtorrah Bbades*.

It is worthy notice that the *Metempsychosis* as well as the three grand principles taught in the greater *Eleusinian* mysteries; namely, the unity of the godhead, his general providence over all creation, and a future state of rewards and punishments; were fundamental doctrines of *Bramah's Chatab Bbade Shastab*, and were preached by the *Bramins*, from time immemorial to this day, throughout *Indostan*: not as mysteries, but as religious tenets, publicly known and received; by every *Gentoo*, of the meanest capacity; this is a truth, which, we conceive, was unknown to the learned investigator of the *Eleusinian* mysteries; or it is probable he would, with more caution, have asserted, that the Eastern nations received their doctrines from the *Egyptians*.

Although

Although the Polytheism of the *Gentcos* had its origin from the first promulgation of the *Cbatab Bhade Shastab*, and their Mythology from the publication of the *Aughtorrah Bhade*; yet the above mentioned theological dogma's remained inviolable and unchanged; and as these, with the firm persuasion of the præ-existent state of the spirit, or soul, have ever been, and still are, the very basis of all the *Gentoo* worship; it appears to us most probable, (from the early communication before remarked, and the reasons before given) that the *Egyptians* borrowed these tenets from the *Bramins*.

That *Pythagoras* took the doctrine of the *Metempsychosis*, from the *Bramins*, is not disputed: yet future times erroneously stiled it *Pythagorean*; an egregious mistake, which could proceed only from ignorance of its origin!

Whatever may have been the period, that *Indoſtan* was visited by the two travelling Sages abovementioned; it is acknowledged that *Pythagoras* undertook that journey, some years later than *Zoroaster*:—when *Pythagoras* left *India*, he went into *Persia*, where he conversed with the Magi of that country, and was instructed in their mysteries;

mysteries; and is said (with probability of truth) to have held many conferences with *Zoroaster*, on the doctrines of the *Bramins*. They had both been initiated in all the mysteries, and learning, of the *Egyptians*; and *Pythagoras*, in his second visit to *Egypt*, before his return to *Greece*, probably repaid the debt of wisdom he had received from the Magi, by giving them new, and stronger lights, into the theology, cosmogony and mythology of the *Bramins*, from their *Chabab*, and *Augitorrah Bhades*.

The moral institutes, of *Zoroaster*, and *Pythagoras*; inculcated and taught by the one to the *Persians*; and by the other, to the *Greeks*; truly bore the stamp of divine! but their system of theology, surely that of madness!—They had so long, and intensely thought, and reasoned on the *divine nature*, and the *cause of evil*; that the portion of divine nature they possessed, seemed utterly impaired, and bewildered, as soon as they began to form their crude principles into a *system*;—they appear to have preserved the basis and out-lines of *Bramah's Shastab*, on which (probably in conjunction with the *Persian* and *Egyptian* Magi) they raised an aerial superstructure, wild and incomprehensible! and labored to propagate an unintelligible

telligible jargon of divinity, which neither, themselves, nor any mortal since their time, could explain, or reduce to the level of human understanding.

How far, on a comparison between the modes of worship, instituted by the *Chatah* and *Aughtorrah Bhades*, and those of the antient *Egyptians*, *Greeks* and *Romans*, it may appear that those of the *Bramins* are originals, and those of the latter copies only, we submit to the enquiry of the learned into those intricate studies, when in the course of our work we exhibit to the reader some specimens of the *Gentoo* Mythology, and an account of their fasts and festivals.

By the fundamental doctrines and laws of the *Gentoo*s, they cannot admit of proselytes or converts, to their faith or worship; nor receive them into the pale of their communion, without the loss of their Cast, or Tribe; a disgrace, which every *Gentoo* would rather suffer death than incur: and although this religious prohibition, in its consequences, reduced the people to a slavish dependence on their *Bramins*; yet it proved the cement of their union as a nation; which to this day remains unmixed with any other race of people.—These are circumstances which,

which, to the best of our knowledge, remembrance, and reading; peculiarly distinguish the *Gentoo*s, from all the nations of the known world, and plead strongly in favor of the great antiquity of this people, as well as the originality of their scriptures.

Another consideration, to the same purpose, claims our notice; namely the perpetuity of the *Gentoo* doctrines, which through a succession of so many ages, have still remained unchanged, in their fundamental tenets;—for although the *Cbatab* and *Aughtorrah Bhades*, enlarged the exteriors of their worship, yet these derive their authority and essence, in the bosom of every *Gentoo*, from the *Chartab Bhade* of *Bramah*: and it is no uncommon thing, for a *Gentoo*, upon any point of conscience, or any important emergency in his affairs or conduct, to reject the decision of the *Cbatab* and *Aughtorrah Bhades*, and to procure, no matter at what expence, the decision of the *Chartab Bhade*, expounded from the *Sanscrît*.

Enough has been said, to shew that the genuine tenets of *Bramah*, are to be found only in the *Chartab Bhade*; and as all who have wrote on this subject, have received their information from crude, inconsistent reports,

ports, chiefly taken from the *Aughtorrah Bhade*, and the *Viedam*; it is no wonder that the religion of the *Gentoo*s, has been traduced; by some, as utterly unintelligible; and by others, as monstrous, absurd, and disgraceful to humanity:—our design is to rescue these ancient people, from those imputations; in order to which we shall proceed, without further introduction or preface, to investigate their original scriptures, as contained in the *Cbartah Bhade*; at the close of each section we shall subjoin, such remarks, and explanations, as may appear to us necessary and pertinent to our subject.

For the greater perspicuity, we will present to our readers the fundamental doctrines of the *Bramins*, under five distinct sections; as they are ranged in the first book of this *Sbassah*: viz.

- I. Of God and his Attributes.
- II. The creation of Angelic Beings.
- III. The Lapse of part of those Beings.
- IV. Their Punishment.
- V. The mitigation of that Punishment, and their final Sentence.

S E C T. I.

“ *Of God and his Attributes.*

“ God is ONE *. — Creator of all that
 “ *is.* — God is like a perfect sphere,
 “ without beginning or end. — God rules
 “ and governs all creation by a general
 “ providence resulting from first deter-
 “ mined and fixed principles. — Thou
 “ shalt not make enquiry into the es-
 “ sence and nature of the existence of
 “ the ETERNAL ONE, nor, by what laws
 “ he governs. — An enquiry into either;
 “ is vain, and criminal. — It is enough,
 “ that day by day, and night by night,
 “ thou seest in his works; his *wisdom*,
 “ *power*, and his *mercy*. — Benefic
 “ thereby.”

* *Ekkummesha*, literally, *the one that ever was*; which we translate, *the eternal one*.

R E M A R K S.

THE foregoing simple and sublime description of the Supreme Being, constitutes the first chapter, or section of the *Shastab*. — The *Bramins* of the *Aughtorrah Bhade* teach, that there originally existed a
 6 chapter

chapter of the *Shastab*, which explained and solely treated of the divine nature and essence; but that it was soon irrecoverably lost, and never transmitted to posterity by *Bramah*, who tore it out of his *Chartab Bhade*.

Baldeus, who resided thirty years on the Island of *Ceylon*, and has given a laborious translation of the *Viedam*; recites a similar anecdote from those scriptures, and says, "that the lost part treated of God, and the origin of the universe, or visible worlds, the loss of which is highly lamented by the *Bramins*."—In which this author seems to have plunged into a double error; first, in alleging the part lost, treated of the origin of the universe; whereas both the *Viedam*, and *Shastab*, are elaborate on the subject; and fix not only the period of its creation, but also its precise age, and term of duration, (as we shall shew hereafter); consequently and secondly, they could not properly be said to lament a loss they never sustained.—But in truth, the whole of this matter is allegorical, a circumstance, which *Baldeus*, it seems, never adverted to.

In various discourses we have had, with some learned *Bramins*, on the above cited passage

passage of the *Aughtorrah Bhade*, they were all unanimous in their sense and interpretation of it : namely, that to man was given for the exercise of his reason, and virtue, the contemplation of the visible wonders of the creation; but, that the ETERNAL ONE had precluded all enquiry into his origin, nature and essence, and the laws by which he governs ; as subjects inexplicable to, and beyond the limited powers of created beings ; therefore it is emphatically said, that *Bramah tore out* that part, implying the prohibition of such enquiries, as useless and presumptuous.

Had one tythe of the time and trouble, which the just mentioned ecclesiastic bestowed in rendering a literal translation of the *Viedam*, been employed in attempting an explanation of its mysteries ; his labors might have proved worthy the attention of the learned ; whereas, by contenting himself with a bare version, without aiming at the interpretation of the allegorical parts of those scriptures, his toils, which must have been great and intense, have only produced a monster, that shocks reason and probability.— They are mis-representations like these, which we have lamented in the preliminary discourse, to the first part of this our work, as injurious to human nature ; various and

Part II. D enormous

enormous are the mistakes, which this author has fallen into from the above cause, through the whole of his voluminous work, which might be proved in a multitude of instances; but one shall suffice as a specimen of the whole, which nothing but the mistaken zeal of a christian divine can excuse.

“ The *Viedam* (according to *Baldeus*) gives
 “ the same place and power to *Birmab* or
 “ *Bramab* (for he erroneously makes these
 “ names synonymous) as the *Sbastab* does;
 “ and as the *Mallabars* acknowledge *Bramab*
 “ to be the son of God, and supreme go-
 “ vernor of angels; nay even ascribe to him
 “ a human form: so it is evident, that these
 “ attributes, must have their origin from
 “ what they have heard, though perhaps con-
 “ fusedly, of *Jesus Christ the son of God*.”

S E C T. II.

“ *The Creation of Angelic Beings.*

“ The ETERNAL ONE, absorbed in the
 “ contemplation of his own existence ; in
 “ the fullness of time, resolved to *par-*
 “ *ticipate* his glory and essence with
 “ beings capable of feeling, and sharing
 “ his beatitude, and of administering
 “ to his glory.—These beings then were
 “ not.—The ETERNAL ONE willed.—
 “ And they were. — He formed them
 “ in part of his own essence ; capable
 “ of perfection, but with the powers
 “ of imperfection ; both depending on
 “ their voluntary election.—The ETER-
 “ NAL ONE first created *Birmah, Bistnoo,*
 “ and *Sieb* ; then *Mojasoor*, and all the
 “ *Debtah-Logue* *.——The *eternal one*
 “ gave pre-eminence to *Birmah, Bist-*
 “ *noo* and *Sieb*.——He appointed *Bir-*
 “ *mah*, Prince of the *Debtah-Logue*,
 “ and put the *Debtah* under subjection
 “ to him ; he also constituted him his
 “ vicerent in heaven, and *Bistnoo* and
 “ *Sieb*, were established his co-adjutors.

* *Debtah*, angels ; *Logue*, a people, multitude, or
 congregation ; *Debtah-Logue*, the angelic host.

“ —The ETERNAL ONE divided the
 “ *Debtah* into different bands, and ranks,
 “ and placed a leader or chief over
 “ each.—These worshipped round the
 “ throne of the *eternal one* according to
 “ their degree, and harmony was in
 “ heaven.—*Moisasoor*, chief of the
 “ first angelic band, led the celestial
 “ song of praise and adoration to the
 “ Creator, and the song of obedience
 “ to *Birmah* his first created. —And the
 “ Eternal One rejoiced in his new crea-
 “ tion.”

R E M A R K S.

MANKIND in general of every de-
 nomination, and religious profession,
 have subscribed to the opinion of the ex-
 istence of *angelic beings*; and have each
 formed their crude, peculiar, and imaginary
 conceptions of their origin and destination.
 —Crude and imaginary indeed ! must be the
 best human construction, on so marvellous
 a subject.—The simple, rational, and sub-
 lime cause, assigned by *Bramah*, for this act
 of creation; is most worthy a great and benign
being, and conveys a striking and interesting
 impression, not only of his *power*, but of
 his *benevolence*.

Bramah, in the opening of this section,
 seems to place the *eternal one*, in the situation
 of

of an absolute, good, and powerful *monarch*, without *subjects*; which in fact is being no monarch at all: for however happy, or blessed such a being may be, in the contemplation of his own sole existence and almighty power; yet he cannot (say the *Bramins*) be completely so, without partakers in his glory and beatitude; who should also, be conscious of the *tenure* of their own existence, as well as of the power, and benevolent intentions of their *creator*, and worship him, accordingly.

But a blind and necessary obedience and worship, from any new creation of rational beings, (which must have followed had they been created perfect) would have fallen short of their Creator's purpose; therefore *Bramah* says, *the eternal one*, formed them "capable of perfection, but with the powers of imperfection;" without subjecting them to either, that their adoration and obedience should be the result of their own *free-will*; the worship alone worthy his acceptance.

From the doctrine contained in this section it appears, that the powers of perfection and imperfection, (or in other words the powers of *good and evil*) were coeval in the formation of the first created beings:—The

Bramins in their paraphrase on this chapter, reconcile the supposed incompatibility of the existence of moral evil, consistently with the justice, power, and goodness of the *supreme being*, by alleging, “ that as the *Debtas* were invested with the absolute powers of *perfection*, their lapse from that state, cannot impeach either the power, justice, or goodness of the ETERNAL ONE; whose motives for their creation were benevolent; and the duty enjoined them light and easy.—To chaunt forth for ever, the praises of their *creator* —To bless him for their *creation*, and to acknowledge, and be obedient to *Birmab*, and his two coadjutors *Bisnoo* and *Sieb*.”

Human penal laws, which have their existence in every well regulated government of the world; always pre-suppose that the individuals subjected to those laws, are invested with full powers and capacity of paying obedience to them; otherwise, their imposition becomes an act of tyranny; but the premises granted, then the breach and violation of them is criminal, and justly punishable, without an imputation of injustice in the institutor.—Shall man then appear scrupulously cautious in his institutes and laws, not to offend against reason and justice, and yet

yet dare to doubt of, or arraign the justice of his Creator?

Whence the origin, and existence of *moral evil*? Is a question that has puzzled, and exercised the imagination, and understanding of the learned and speculative in all ages:—We confess we have hitherto met with no solution of this interesting enquiry, so satisfactory, conclusive, and rational as flows from the doctrine before us.—Authors have been driven to very strange conclusions on this subject, nay some have thought it necessary to form an apology in defence of their Creator, for the admission of moral evil into the world; and assert, “That God was necessitated to admit moral evil in created beings, from the nature of the materials he had to work with; that God would have made all things perfect, but that there was in matter an evil bias, repugnant to his benevolence, which drew another way; whence arose all manner of evils:” and that, therefore, “To endue created beings with perfection; that is to produce good exclusive of evil, is one of those impossibilities, which even infinite power cannot accomplish.” And consequently that from this *apologetical cause only*, “The wickedness and miseries of God’s creatures

can be fairly reconciled, with his infinite power and goodness."

Interesting as this subject is, and must be, to every thinking being, our best conceptions of it, must fall far short of certainty; it is however surely incumbent on us to adopt such sentiments (more especially when we resolve to broach them to the world) as will appear most worthy infinite power and infinite goodness.—How far this consideration has been regarded in the reveries cited in the preceding paragraph, we submit to our readers; in our own conceptions we cannot help saying those authors appear to us to have left the argument in a much worse state than they found it; and in place of a rational apology for their Creator, seem the rather tacitly to impeach his power, in the first and greatest of his attributes; his power of creation:—For God is not only the creator of angels and men; but creator of *matter* also; and could have made *that* perfect, had he so willed.—Whether God *could* endue created beings with perfection, or produce good exclusive of evil, we conceive is not the question; (although a doubt of it is highly presumptuous, if not impious) but the quære is whether God could create a race of beings, endued with the powers of
absolute

absolute free agency;—on the certainty of which position, the possibility of *sin* in created beings absolutely, and necessarily depends.

How much more rational and sublime the text of *Bramah*, which supposes the Deity's voluntary creation, or permission of evil; for the exaltation of a race of beings, whose *goodness* as free agents could not have existed without being endued with the contrasted, or opposite powers of doing *evil*.



S E C T. III.

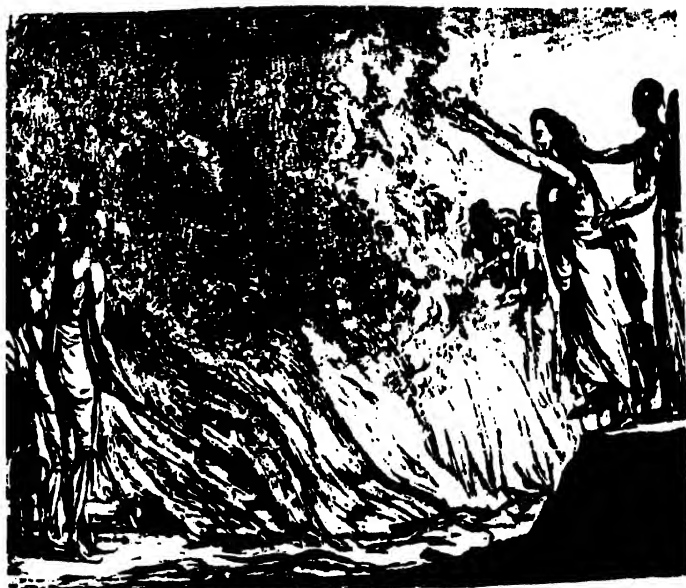
“ *The Lapse of Part of the Angelic Bands.*

“ From the creation of the *Debtah*
 “ *Lague*, joy and harmony encompassed
 “ the throne of the eternal *one*, for
 “ the space of *Hazaar par Hazaar*
 “ *Munnuntur* *; and would have con-
 “ tinued to the end of time, had not envy
 “ and jealousy took possession of *Moisaf-*
 “ *soor*, and other leaders of the angelic
 “ bands; amongst whom was *Rbaabon*,
 “ the next in dignity to *Moisafsoor*;—
 “ they, unmindful of the blessing of
 “ their creation, and the duties enjoined
 “ them, reject the powers of *perfection*,
 “ which the eternal ONE had graciously
 “ bestowed upon them, exerted their
 “ powers of *imperfection*, and did evil
 “ in the sight of the eternal ONE.--They
 “ withheld their obedience from him,
 “ and denied submission to his vice-

* A phrase often made use of in the *Sbaflah* to express infinite extension or duration of time; the word *Munnuntur* in it's absolute and literal sense will be subsequently explained; the word *Hazaar*, literally signifies a thousand; *Hazaar par Hazaar*, thousands upon thousands.

“ *gerent,*

"gerent, and his coadjutors, *Bisnos*,
 "and *Sieh*, and said to themselves—
 "We will rule!—And fearless of the
 "omnipotence, and anger of their Crea-
 "tor, they spread their evil imagina-
 "tions amongst the angelic host, de-
 "ceived them, and drew a large portion
 "of them from their allegiance.—And
 "there was a separation from the throne
 "of the eternal ONE.—Sorrow seized the
 "faithful angelic spirits, and anguish
 "was now first known in heaven."



S E C T. IV.

“ *The Punishment of the Delinquent Debtah.*

“ The eternal ONE, whose omniscience,
 “ prescience and influence, extended to
 “ all things, except the actions of
 “ beings, which he had *created free* ;
 “ beheld with grief and anger, the de-
 “ fection of *Moisafoor, Rbaabon*, and
 “ the other angelic leaders and spirits.—
 “ Merciful in his wrath, he sent *Bir-*
 “ *mab, Bistnoo* and *Sieb*, to admonish
 “ them of their crime, and to persuade
 “ them to return to their duty;—
 “ but they exulting in the imagination
 “ of their independence, continued in
 “ disobedience.—The eternal ONE then
 “ commanded *Sieb* *, to go armed with
 “ his omnipotence, to drive them from
 “ the *Mahab Surgo* †, and plunge
 “ them into the *Onderab* ‡, there

* Why *Sieb* was sent on this command has been already explained in our introduction.

† Supreme heaven, literally *the great eminence*, from *Mahab*, *great* ; and *Surgo*, *high* ; eminent in a local sense, the firmament being commonly distinguished, by the *Gentoos*, by the name of *Surgo*.

‡ *Sinder*, *dark* ; *Onderab*, *intense darkness*.

“ doomed

“ doomed to suffer unceasing sorrows, for
 “ *Hazaar par Hazaar Munnunturs* *.”

* In this place the expression (which we have explained in a preceding note) means *everlasting*.

R E M A R K S.

THAT there was a defection or rebellion in heaven, the records of antiquity, sacred and prophane, bear allusive testimony of;—we will not aver, that this opinion took its rise from the doctrines of the *Brahmins*, though it is most probable it did; be this as it may, we cannot help concluding, that the conceptions conveyed by the *Schastab*, of this extraordinary event, are more consistent with, and do greater honor to the dignity of an omnipotent Being, than those handed down to us in fables of the Sages, Poets and Philosophers of *Egypt*, *Greece* and *Rome*.—From these our *Milton* copied, with extravagance of genius and invention.—They all, without exception, unworthily impeach God’s omnipotence by the powers of contention given to the apostate angels, to oppose their Creator in arms and battle; and although sacred writ † seems to countenance this warfare in heaven, it can only allude to the act of expulsion of the delinquents, as any other interpretation would lessen omnipotence.

† Revelations, chap. xii. ver. 7.

The

The *Shastab* opens this section by denying the prescience of God touching the actions of free agents; the *Bramins* defend this dogma by alleging, his prescience in this case, is utterly repugnant and contradictory to the very nature and essence of free agency, which on such terms could not have existed.



A SHRO HOGOMON I

S E C T. V.

“ *The Mitigation of the Punishment of the*
 “ *delinquent Debtab, and their final sen-*
 “ *tence.*

“ The rebellious *Debtab* groaned under
 “ the displeasure of their Creator in
 “ the *Onderab*, for the space of *one*
 “ *Munnuntur* ; during which period,
 “ *Birmab*, *Bisnoo* and *Sieb*, and the
 “ rest of the faithful *Debtab*, never
 “ ceased imploring the eternal ONE, for
 “ their pardon and restoration.—
 “ The eternal ONE, by their intercession
 “ at length relented,—and although he
 “ could not foresee the effect of his
 “ mercy on the future conduct of the
 “ delinquents: yet unwilling to relin-
 “ quish the hopes of their repentance,
 “ he declared his will.—That they
 “ should be released from *the Onderab*,
 “ and be placed in such a state of
 “ *tryal* and *probation*, that they shall
 “ still have power, to work out their
 “ own salvation. The eternal ONE then
 “ promulged his gracious intentions,
 “ and delegating the power and govern-
 “ ment of the *Mabab Surgo*, to *Birmab*;
 “ he

“ he retired into *himself*, and became in-
 “ visible to all the angelic host, for the
 “ space of five thousand years.—At
 “ the end of this period he manifested
 “ himself again, resumed the throne of
 “ light, and appeared in his glory.—And
 “ the faithful angelic bands, celebrated
 “ his return in songs of gladness.

“ When all was hushed !—the eter-
 “ nal ONE said, let the *Dunneahoudah* * of
 “ the fifteen *Boboons* † of purgation and
 “ purification appear, for the residence
 “ of the rebellious *Debtah*. — And it
 instantly appeared.

“ And the eternal ONE said, let *Bjst-*
 “ *noo* ‡, armed with my power, descend
 “ to the new creation of the *Dunneahou-*
 “ *dah*, and release the rebellious *Debtah*
 “ from the *Onderab*, and place them
 “ in the lowest of the fifteen *Boboons*.

“ *Bjstnoo* stood before the throne and
 “ said, Eternal ONE, I have done as
 “ thou hast commanded.—And all

* *Dooneah*, or *dunneah*, the world, *Dunneahoudah*,
 the worlds, or the universe.

† *Boboons*, regions or planets.

‡ Why *Bjstnoo* was sent on this service we have al-
 ready explained in our introduction.

“ the faithful angelic host, stood with
 “ astonishment, and beheld the won-
 “ ders, and splendor of the new creation
 “ of the *Dunneaboudab*.

“ And the Eternal ONE spake again
 “ unto *Bisnoo* and said.— I will form
 “ *bodies* for each of the delinquent
 “ *Debtah*, which shall for a space be
 “ their prison and habitation; in the
 “ confines of which, they shall be sub-
 “ ject to natural evils, in proportion
 “ to the degree of their original guilt.—
 “ Do thou go, and command them to
 “ hold themselves prepared to enter
 “ therein, and they shall obey thee.

“ And *Bisnoo* stood again before the
 “ throne, and bowed and said, Eternal
 “ ONE, thy commands are fulfilled —
 “ And the faithful angelic host, stood
 “ again astonished, at the wonders
 “ they heard, and sung forth the praise
 “ and mercy of the Eternal ONE.

“ When all was hushed ! the Eternal
 “ ONE said again unto *Bisnoo*, The bodies
 “ which I will prepare for the recep-
 “ tion of the rebellious *Debtah*, shall
 “ be subject to change, decay, death,

“ and renewal, from the principles
 “ wherewith I shall form them; and
 “ through these mortal bodies, shall the
 “ delinquent *Debtah* undergo alternately
 “ eighty seven changes, or *transmigra-*
 “ *tions*; subject more or less, to the
 “ consequences of natural and *moral*
 “ *evil*, in a just proportion to the de-
 “ gree of their original guilt, and as
 “ their actions through those successive
 “ forms, shall correspond with the li-
 “ mited powers which I shall annex
 “ to each;—and this shall be their
 “ state of *punishment* and *purgation*.

“ And it shall be,—That when the
 “ rebellious *Debtah* shall have accom-
 “ plished and passed through the eighty
 “ seven *transmigrations*—they shall from
 “ my abundant favor, animate a new
 “ form, and thou *Bistnoo* shalt call it
 “ *GHOIJ* *.

“ And it shall be,—That when the
 “ mortal body of the *Ghoij* shall by a
 “ *natural* decay, become inanimate, the
 “ delinquent *Debtah* shall, from my
 “ more abundant favor, animate the

* *Ghoij*, the cow; *Ghoijal*, cows; *Ghoijalbarry*, a cow-house.

“ form of *MHURD* *,—and in this form
 “ I will enlarge their intellectual powers,
 “ even as when I first created them free;
 “ and in this form shall be their chief
 “ state of their *trial* and *probation*.

“ The *Gboij* shall be by the delin-
 “ quent *Debtah*, deemed sacred and
 “ holy, for it shall yield them a new
 “ and more delectable food, and ease
 “ them of part of the labor, to which
 “ I have doomed them.—And they
 “ shall not eat of the *Gboij*, nor of the
 “ flesh of any of the mortal bodies,
 “ which I shall prepare for their habita-
 “ tion, whether it creepeth on *Murto*, or
 “ swimmeth in *Jboale* †, or flyeth in
 “ *Oustmaan* ‡, for their food shall be
 “ the milk of the *Gboij*, and the fruits
 “ of *Murto*.

“ The mortal forms wherewith I
 “ shall encompass the delinquent *Deb-*
 “ *tab* are the work of my hand, they
 “ shall not be destroyed, but left to
 “ their natural decay; therefore which-
 “ soever of the *Debtah*, shall by de-

* *Mhur*d, the common name of *man*, from *Murto*,
 matter, or earth.

† *Jboale*, water, fluid.

‡ The *air*.

“ signed violence bring about the dis-
 “ solution of the mortal forms, ani-
 “ mated by their delinquent brethren,
 “ —Thou *Sieb*, shalt plunge the of-
 “ fending spirit into the *Onderab*, for
 “ a space, and he shall be doomed to
 “ pass again the eighty-nine transmi-
 “ grations, whatsoever stage he may
 “ be arrived to, at the time of such
 “ his offence.—But whosoever of the
 “ delinquent *Debtah*, shall dare to *free*
 “ *himself* by violence, from the mortal
 “ form, wherewith I shall inclose him,
 “ —Thou *Sieb* shalt plunge him into
 “ the *Onderab* for ever.—He shall
 “ not again have the benefit of the
 “ fifteen *Boboons* of purgation, proba-
 “ tion, and purification.

“ And I will distinguish by tribes and
 “ kinds, the mortal bodies which I have
 “ destined for the punishment of the
 “ delinquent *Debtah*, and to these bodies
 “ I will give different forms, qualities
 “ and faculties, and they shall *unite* and
 “ propagate each other in their tribe
 “ and kind, according to a natural
 “ impulse which I will implant in
 “ them; and from this natural union,
 “ there shall proceed a succession of
 “ forms;

“ forms; each in his kind and tribe,
 “ that the progressive transmigrations of
 “ the delinquent spirits, may not cease.

“ But whosoever of the delinquent
 “ *Debtah* shall *unite* with any form out
 “ of his own tribe and kind; thou
 “ *Sieb* shalt plunge the offending spirit
 “ into the *Onderab*, for a space, and
 “ he shall be doomed to pass through
 “ the eighty-nine transmigrations, at
 “ whatsoever stage he may be arrived,
 “ at the time he committed such of-
 “ fence.

“ And if any of the delinquent
 “ *Debtah* shall (contrary to the natural
 “ impulse which I shall implant in the
 “ forms which they shall animate) dare
 “ to *unite* in such unnatural wise, as
 “ may frustrate the increase of his
 “ tribe and kind; thou *Sieb* shalt plunge
 “ them into the *Onderab* for ever:—
 “ And they shall not again be entitled
 “ to the benefit of the fifteen *Boboons*
 “ of purgation, probation and purifi-
 “ cation.

“ The delinquent and unhappy *Deb-*
 “ *tab*, shall yet have it in their power,

“ to lessen and soften their pains and
 “ punishment, by the sweet intercourse
 “ of social compacts ; and if they love
 “ and cherish one another, and do mu-
 “ tual good offices, and assist and en-
 “ courage each other in the work of
 “ repentance for their crime of disobe-
 “ dience ; I will strengthen their
 “ good intentions, and they shall find
 “ favor.—But if they persecute one
 “ another, I will comfort the persecuted,
 “ and the persecutors shall never enter
 “ the ninth *Boboon*, even the *first Bo-*
 “ *boon* of purification.

“ And it shall be,—That if the *Deb*
 “ *tab* benefit themselves of my favor
 “ in their eighty-ninth transmigration
 “ of *Mburd*, by repentance and good
 “ works, thou *Bistnoo* shalt receive
 “ them into thy bosom and convey them
 “ to the second *Boboon* of punishment
 “ and purgation, and in this wise shalt
 “ thou do, until they have passed pro-
 “ gressively the eight *Boboons* of punish-
 “ ment, purgation, and probation, when
 “ their punishment shall cease, and thou
 “ shalt convey them to the ninth ; even
 “ the first *Boboon* of purification.

“ But

“ But it shall be,—That if the re-
 “ bellious *Debtah*, do not benefit of
 “ my favor in the eighty-ninth trans-
 “ migration of *Mburd*, according to
 “ the powers, wherewith I will invest
 “ them ;—Thou *Sieb*, shalt return them
 “ for a space into the *Onderah*, and
 “ from thence after a time which I
 “ shall appoint, *Bisnoo* shall replace
 “ them in the lowest *Boboon* of punish-
 “ ment and purgation for a second
 “ trial ;—and in this wise shall they
 “ suffer, until by their repentance and
 “ perseverance in good works, during
 “ their eighty-ninth mortal transmigra-
 “ tion of *Mburd*, they shall attain the
 “ ninth *Boboon*, even the first of the
 “ seven *Boboons* of purification.—For it
 “ is decreed that the rebellious *Debtah*
 “ shall not enter the *Mahab’ Surgo*,
 “ nor behold my face, until they have
 “ passed the eight *Boboons* of punish-
 “ ment, and the seven *Boboons* of pu-
 “ rification.

“ When the angelic faithful host,
 “ heard all that the Eternal ONE had
 “ spoken, and decreed, concerning the
 “ rebellious *Debtah*; they sung forth
 “ his praise, his power, and justice.

“ When all was hushed ! the Eternal
 “ ONE said to the angelic host, I will
 “ extend my grace to the rebellious
 “ *Debtch*, for a certain space, which I
 “ will divide into four *Jogues* *.—In the
 “ first of the four *Jogues*, I will, that
 “ the term of their probation in the
 “ eighty-ninth transmigration of *Mburd*,
 “ shall extend to 100,000 years—in
 “ the second of the four *Jogues*, their
 “ term of their probation in *Mburd*,
 “ shall be abridged to 10,000 years—
 “ in the third of the four *Jogues*, it
 “ shall be yet abridged to 1000 years
 “ —and in the fourth *Jogue* to one
 “ 100 years only.—And the angelic
 “ host, celebrated in shouts of joy, the
 “ mercy and forbearance of God.

“ When all was hushed ! the Eter-
 “ nal ONE said, It shall be,—That when
 “ the space of time, which I have
 “ decreed for the duration of the *Dun-*
 “ *neakoudab*, and the space which my
 “ mercy has allotted for the probation
 “ of the fallen *Debtch*, shall be ac-
 “ complished, by the revolutions of the
 “ four *Jogues*,—in that day, should
 “ there be any of them who remaining

* *Jogues*, ages, precise periods of time.

“ reprobate,

“ reprobate, have not passed the eighth
 “ *Boboon* of punishment and probation;
 “ and have not entered the ninth *Bo-*
 “ *boon*, even the first *Boboon* of purifi-
 “ cation;—thou *Sieb* shalt, armed with
 “ my power, cast them into the *Onde-*
 “ *rah* for ever.—And thou shalt then
 “ destroy the eight *Boboons* of punish-
 “ ment, purgation and probation, and
 “ they shall be no more.—And thou
 “ *Bistnoo* shalt yet for a space preserve
 “ the seven *Boboons* of purification,
 “ until the *Debtah*, who have benefited
 “ of my grace and mercy, have by thee
 “ been purified from their sin:—
 “ and in the day when that shall be
 “ accomplished, and they are restored
 “ to their state, and admitted to my
 “ presence,—thou *Sieb* shalt then de-
 “ stroy the seven *Boboons* of purification,
 “ and they shall be no more.

“ And the angelic faithful host trem-
 “ bled at the power, and words of
 “ the Eternal ONE.

“ The Eternal ONE, spoke again and
 “ said.—I have not withheld my mercy
 “ from *Moisasoor*, *Rhaboon*, and the
 “ rest of the leaders of the rebellious
 “ *Debtah*;

“ *Debtas*;—but as they thirsted for
 “ power, I will enlarge their powers of
 “ evil;—they shall have liberty to
 “ pervade, and enter into the *eight*
 “ *Booons* of purgation and probation,
 “ and the delinquent *Debtas*, shall be
 “ exposed and open to the same temp-
 “ tations, that first instigated their re-
 “ volt: but the exertion of those en-
 “ larged powers, which I will give to
 “ the rebellious leaders, shall be to them,
 “ the source of aggravated guilt, and
 “ punishment; and the resistance made
 “ to their temptations, by the perverted
 “ *Debtas*; shall be to me the great
 “ proof, of the sincerity of their sorrow
 “ and repentance.

“ The Eternal ONE ceased.— And
 “ the faithful host shouted forth songs
 “ of praise and adoration, mixed with
 “ grief, and lamentation for the fate
 “ of their lapsed brethren.—They
 “ communed amongst themselves, and
 “ with one voice by the mouth of
 “ *Bisnos*, besought the Eternal ONE, that
 “ they might have permission to de-
 “ scend occasionally to the *eight Bo-*
 “ *oons* of punishment, and purgation,
 “ to assume the form of *Mburd*, and
 “ by

by their presence, council and example, guard the unhappy and perverted *Debtah*, against the further temptations of *Moisasoor*, and the rebellious leaders.—The Eternal ONE assented, and the faithful heavenly bands, shouted their songs of gladness and thanksgiving.

“ When all was hushed ! the Eternal ONE spake again and said, — Do thou *Birmah*, arrayed in my glory, and armed with my power, descend to the lowest *Boboon* of punishment and purgation, and make known to the rebellious *Debtah*, the words that I have uttered, and the decrees which I have pronounced against them, and see they enter into the bodies, which I have prepared for them.

“ And *Birmah* stood before the throne, and said, Eternal ONE I have done as thou hast commanded.— The delinquent *Debtah* rejoice in thy mercy, confess the justice of thy decrees, avow their sorrow and repentance, and have entered into the mortal bodies which thou hast prepared for them.”

R E M A R K S.

TH E foregoing is almost a literal translation from the *Chartab Bhade of Bramah*, as we despaired of reaching the sublime stile and diction of the original;—it will not we hope be displeasing to our reader, if we assist his memory and recollection by a recapitulation of the ground work of these doctrines, presented to him in one connected view; the more especially, as we shall also be thereby the better enabled to form our necessary explanatory remarks.

We have seen that the original divine institutes of *Bramah* are simple and sublime, comprehending the whole compass of all that is; God, Angels, the visible and invisible worlds, man and beasts; and is comprized under the following articles of the *Gentoo* creed. To wit—

“ That there is one God, eternal, omniscient, omnipotent, and omniscient, in all things excepting a *prescience* of the future actions of *free agents*.—That God from an impulse of divine love and goodness, first created THREE, angelic persons to whom he gave precedence, though not in equal degree——That he afterwards

afterwards from the same impulse created
 an angelic host, whom he placed in sub-
 jection to *Birmah* his first created, and to
Bistnoo and *Sieb*, as coadjutors to *Birmah*.—
That God created them all free, and intended
 they should all be partakers of his glory and
 beatitude, on the easy conditions of their
 acknowledging him their Creator and paying
 obedience to him, and to the three primary
 created personages, whom he had put over
 them.—*That*, in process of time, a large por-
 tion of the angelic host at the instigation
 of *Meisaseor* and others of their chief lea-
 ders, rebelled and denied the supremacy of
 their Creator, and refused obedience to his
 commands. *That* in consequence the rebels
 were excluded heaven, and the sight of their
 Creator, and doomed to languish for ever in
sorrow and *darkness*. *That*, after a time,
 by the intercession of the three primary,
 and the rest of the faithful angelic beings,
 God relented, and placed the delinquents in
 a more sufferable state of punishment and
 probation, with powers to gain their lost
 happy situation.—*That* for that purpose a
 new creation of the visible and invisible
 worlds instantaneously took place, destined
 for the delinquents.—*That* the new creation
 consisted of fifteen regions, seven below,
 and seven above this terraqueous globe, and
 that

that this globe and the seven regions below it are stages of punishment and purgation, and the seven above stages of purification, and consequently that this globe is the eighth, last and chief stage of punishment, purgation and trial.—*That* mortal bodies were prepared by God, for the rebel angels, *in, which* they were for a space to be imprisoned, and subject to natural and moral evils, more or less painful in proportion to their original guilt, and *through which* they were doomed to transmigrate under eighty-nine different forms, the last into that of *man*, when the powers of the animating rebel spirits, are supposed to be enlarged equal to the state of their first creation.—*That* under this form God rests his chief expectation: if their repentance and restoration, and if they fail, and continue reprobate under this form, they are returned to the lowest region and sentenced to go through the same course of punishment, until they reach the ninth region, or first stage of purification, where although they cease from punishment, and gain remission and forgiveness of their guilt of rebellion: yet, they are not permitted to enter heaven, nor behold their Creator, before they have passed the seven regions of purification.—*That* the rebel-leaders had power given them by God, to enter the

eight regions of punishment and probation, and that the faithful angelic spirits, had permission occasionally to descend to those regions, to guard the delinquents against the future attempts of their leaders.—*And that*, consequently, the souls, or spirits which animate every mortal form, are delinquent angels in a state of punishment, for a lapse from innocence, in a *pre-existent state*."

We will presume to say, that the *difference* between the doctrines hitherto imputed, to these ancient people, when compared with the original tenets of the *Chartab Bhade*, will now appear so obvious to the learned and curious reader, that a further discussion of this point, is we conceive needless, and would in truth be a tacit reflection upon his understanding.— Yet we are far from condemning the authors, who have treated on this subject; they took their information from the best lights they had;—it is only to be regretted, that in place of drinking at the fountain head, they have swallowed the muddy streams which flowed from the *Chartab* and *Aughtorrah Bhades*.—The author on his departure from *Bengal* in the year 1750, imagined himself well informed in the *Gen-oo* religion, his knowledge had been acquired by conversations with the *Bramins* of

of those *Bbades* who were near, as little acquainted with the *Chartab Bbade* of *Bramab*, as he was himself, and he had then thoughts of obtruding his crude notions on the public, had not a different necessary application of his time luckily prevented him.

When we peruse some portions of *Milton's* account of the rebellion and expulsion of the angels, we are almost led to imagine, on comparison, that *Bramab* and he were both instructed by the same spirit; had not the soaring, ungovernable, inventive genius of the latter, instigated him to illustrate his poem with scenes too gross and ludicrous, as well as manifestly repugnant to, and inconsistent with, sentiments we ought to entertain of an omnipotent Being (as before remarked) in which ~~was~~ rather fear he was inspired by one of these malignant spirits (alluded to in the *Shajlab* and elsewhere) who have from their original defection, been the declared enemies of God and Man.—For however we are astonished and admire the sublimity of *Milton's* genius, we can hardly sometimes avoid concluding his conceits truly diabolical.—But this by the by.—

Our readers are now possessed for the first time of a faithful account of the *Metempsychosis*

Jychojic of the *Bramins*—commonly called the transmigration of souls, a term hitherto we believe little understood, that this doctrine was originally peculiar to the *Gentoos*, will not admit of doubt, although in after times it was embraced by the *Egyptian* Magi, and by some sects amongst the *Chinese* and *Tartars*.—*Pythagoras*, who favored this doctrine, and was a convert to it, labored to introduce it amongst his countrymen the *Greeks*, but failed in the attempt. He succeeded better with them, in the theogony, cosmogony and mythology of the *Bramins* *Aughtorrah Bbade Shastab*, although these constituted no part of the original theology of *Bramah*.

As we have reserved a part expressly for a dissertation on the doctrine of the *Metempsychosis*, we will avoid further mention of it here; but as the *Bramins* of the *Chatab* and *Aughtorrah Bbades*, inculcate and teach many corollary branches of doctrine which spring from this root, it is necessary that we recite a few of the most established ones.

“ When the delinquent *Debtah*, by the mediation of *Birmah*, *Bisnoo* and *Moisoor*, and the faithful angelic host, were released from the *Onderah*; all, except *Moisasoor*,
 Part II. F *Rhaabon*,

Rbaabon, and the rest of the rebel leaders, were so struck with the goodness and mercy of the Eternal ONE, that they persevered in a pious resignation and true penitence, during the first of the *four Jogues*, and multitudes ascended, and passed through the fifteen *Boboons*, and regained their forfeited estate. — This period of time is called in the *Shastab* the *Syttee Jogue*, when the term of the spirits' probation in *Mburd*, was extended to one hundred thousand years.

“ In the *second* of the *four Jogues*, *Moisasoor* and the rebel leaders so effectually exerted their influence over the delinquent *Debtas*, that they soon began to forget their crime and disregard their punishment in the *Onderab*; they rejected the councils and examples of the guardian *Debtas*, and stood a *second time* in defiance of their Creator; and *Moisasoor* drew over *one third* of the remaining unpurified spirits. — This period is distinguished in the *Shastab*, by the name of the *Tirtab Jogue*, in which the Eternal ONE retrenched the term of the spirits' probation in *Mburd*, to ten thousand years. In this *Jogue* however, many persevered in goodness, ascended through the fifteen *Boboons*, and regained the *Mabah Surgo*.

“ In

“ In the third of the four *Jogues*, *Moisafoor*’s influence increased, and he drew over half of the remaining unpurified spirits, in each of the eight *Boboons* of punishment and probation. This period is called in the *Sbaftab*, the *Duapaar*, or *Dwapaar Jogue*, in which the term of probation in *Mburd*, was reduced to one thousand years; yet in this *Jogue* there were many who ascended and regained the *Mahab Surgo*.

“ In the fourth *Jogue*, *Moisafoor* acquired as full possession of the hearts of the remaining delinquent *Debtah* as when they first rose in rebellion with him, with very few exceptions; this period in the *Sbaftab* is called the *Koles Jogue*, in which the term of probation in *Mburd* is limited to one hundred years only.—Yet even this *Jogue* affords some instances of the delinquent spirits surmounting the eight lower *Boboons*, by penitence and good works; notwithstanding the unwearied diligence of *Moisafoor*, *Rhuaboon*, and the rest of the rebellious leaders, and delinquent *Debtah*, who had a second time fallen under his influence.”

The *four Jogues* or ages having been so frequently mentioned in the last paragraphs. we cannot do better than explain their mean-

ing here, as such explanation would prove too long for a note, it may be remembered, they are called the *Suttee Jogue*, the *Tirtah Jogue*, the *Dupaar Jogue*, and the *Kolee Jogue* ; we will speak to each in their order.

The *Suttee Jogue*, or the first age, literally the age of truth, figuratively the age of goodness;—in this age *Endeer* is fabled to be born, according to the *Aughtorrah Rhade* ; and appointed King of the Universe—the word *Endeer* literally signifies good, and is in that *Sbastab* opposed to *Moisafoor* or evil, and the various battles said to be fought between this rebel angel and *Endeer*, and their descendants in every *Jogue*, allegorically exhibit the conflicts and progress of good and evil in the universe ; *Endeer's* being appointed universal Monarch in the *Suttee Jogue*, alludes to the state of the delinquent *Debtah* in this age, upon their emerging from the *Onderah*, when the impression of God's mercy acted so powerfully on their hearts, as to preserve them in penitence and purity, during this age, notwithstanding the utmost efforts of *Moisafoor* (or evil) and his adherents, to engage them in a second defection.—From the word *Suttee* (truth) the word *Sanfab* in *Bengals*, and *Sutch*, in the Moors are derived,—any one acquainted

I

in

in the least degree with those tongues, knows that the phrase *Sanjab Kotab*, in the one, and *Sutch Bhaat*, in the other, is commonly used to assert the verity of any thing advanced, and simply signifies, *words of truth*.

The *Tirtab Jogue*, or second age.—By the term prefixed to this age, the order of the *Jogues* should seem inverted, as the word in its simple construction signifies *third*.—The words, *teen*, *tarab*, *tise*, *trese*, and *tetrese*, which express the numbers three, thirteen, twenty-three, thirty and thirty-three, are all derivatives from the *Sanscrît*, *Tirtab*, or *Tirtea*, as it is sometimes wrote, and means the third, but oftener the *third part*, as in the present instance, where the term *Tirtab Jogue* given to the second age, is allusive to the second defection of one third of the remaining unpurified delinquent spirits, from that penitence and purity which governed them in the *Suttee Jogue*.—In this age *Rbaam* is fabled to be born for the protection of the delinquent *Dehtab*, against the snares and attempt of *Moisafoor* and his adherents.—The word *Rbaam* in the *Sanscrît*, literally signifies protector, but in many parts of the *Aughtorrah Bhade* this personage is mentioned in a more extended sense, as the protector of kingdoms, states and property.—

Rbaam ! Rbaam ! is used as a pious salutation, between two *Gentoos* when they meet in the morning, thereby recommending each other's person and property to the protection of this Demi-god.

The *Duapaar Jogue*, or third age.—This term prefixed to the third age, alludes to the second defection from penitence and goodness of *one half* of the remaining unpurified *Dehtab*—*dua*, or *dwa* simply signifies, two, or the second, but here by the addition of *paar*, it means *the half*; thus *duapaar deen*, expresses half the day, and *duapaar rbaat* half the night,—that is if the phrase issues from the mouth of a polite *Gentoo*—but the vulgar would say *adab deen* and *adab rbaat*, *adab* being the common *Bengal* word for half.—In the beginning of this *Jogue* the *Aughtorrah Bhade* fixes the birth of *Kissen Tagboor*.—The word *kissen* in the *Sanscrit* signifies a scourge, and this *being* is in that *Bhade* frequently distinguished as the scourge of tyrants and tyranny.—*Tagoor* literally means *revered, respected*, and is a common appellation given to *Bramins*.

The *Kolee Jogue*, or the fourth and present age.—*Kolee* in the *Sanscrit* signifies corruption, pollution, impurity, consequently
Kolee

Kolee Jogue means the age of pollution.—In this age (say the *Bramins*) children shall bear false witness against their parents, and before the expiration of it—the stature of the *Mburd* by the wickedness of the rebellious *Debtah* that animates it, shall be so reduced, that he will not be able to pluck a *Bygon* (*berengelab* *) without the help of a hooked stick.—We have often, whilst at the head of the judicial court of *Cutcherry* at *Calcutta*, heard the most atrocious murders and crimes confessed, and an extenuation of them attempted, by pleading, *it was the Kolee Jogue*.—How far the poetical conceits of *Ovid*, and others, touching the golden, &c. ages, have been framed from *Bramah's four Jagues*, we leave to the investigation of the curious.

It is an established doctrine of the *Aughterrab Bhade*, that the three primary created personages, as well as the rest of the heavenly angelic faithful spirits, have from time to time according to the permission given them by God, descended to the eight *Ko-boors* of punishment, and have voluntarily subjected themselves to the feelings of natural and moral evil, for the sake of their brethren, the delinquent *Debtah*. And to

* The Egg Plant.

this end, have undergone the eighty-nine transmigrations * ; and that it is those benevolent spirits, who have at different times appeared on this earthly region, under the mortal forms and names of *Endeer*, *Bramah*, *Jaggernaut*, *Kissen Tagoor*, *Rbaam*, *Luccon*, *Kalkee*, (or *Kallee*) *Surfutte*, *Gunnis*, *Kartie*, &c.—That have opposed and fought against *Moisafoor*, *Rbaabon*, and their iniquitous adherents—and have proved themselves under the various characters of Kings, Generals, Philosophers, Lawgivers and Prophets, shining examples to the delinquent *Debtah*, of stupendous courage, fortitude, purity and piety.—That their visitations were frequent during the *Tirtab*, and *Duapaar Jogues*, but rare since the commencement of the *Kolee Jogue*, because in this age the delinquent *Debtah* in general are deemed utterly reprobate, and hardened in their wickedness beyond the power of council or example ; so that they are in a manner left, and given up to their *own powers*, and abandoned to the full influence of *Moisafoor*.—But that there are still in every

* Hence the *Gentoos* dread of killing even by accident any thing that has life, as thereby they may not only dispossess the spirits of their allied *Debtah*, but also, those of the celestial *Debtah*, who are working for their redemption.

period of time some few instances of the delinquents exertion of their *own powers* for their salvation, and that when this is manifest to God, he permits the celestial *Debtah* invisibly to aid, confirm, and support them.

Although the *Shastab* of *Bramab* denies the presence of God respecting the actions of free-agents, yet the *Bramins* maintain that his knowledge extends to the thoughts of every created being, and that the moment a *thought* is conceived by the soul or spirit, it is sympathetically conveyed to God.—It is upon this principle that the adorations, prayers, petitions and thanksgivings, which the *Gentoos* prefer to the Deity himself are offered in solemn silence; but it is not so with regard to the invocations and worship, instituted by the *Aughtorrah Bhade* to be paid to the subordinate celestial beings, for these are addressed in loud prayer, joined to the clang of various musical instruments.

We have already slightly touched on the religious veneration paid to the *Ghoij* in a particular district of *Bengall*, although it is beyond doubt, that their devotion to this animal was universal throughout *Indostan* in former times.—The original source of this regard, was of a two fold nature, as a religious

gious and political institution: first, in a religious sense; as holding in the rotation of the *Metempsychosis*, the rank immediately preceding the human form; this conception is the true cause of that devout, and sometimes enthusiastic veneration paid to this animated form, for the *Bramins* inculcate that when the *Ghoij* suffers death by accident or violence, or through the neglect of the owner, it is a token of God's wrath against the wickedness of the spirit of *the proprietor*, who from thence is warned that at the dissolution of his human form, he will not be deemed worthy of entering the first *Boboon* of purification, but be again condemned to return to the lowest region of punishment: hence it is, that not only mourning and lamentation ensue on the violent death of either cow or calf—but the proprietor is frequently enjoined, and oftener voluntarily undertakes, a three years pilgrimage in expiation of his crime, forsaking his family, friends and relations, he subsists during his pilgrimage on charity and alms.—It is worthy remark, that the penitent thus circumstanced, ever meets with the deepest commiseration, as his state is deemed truly pitiable; two instances have fallen within our own knowledge where the penitents have devoted themselves to the service of God, and a pilgrimage during the term of their life.

Secondly,

Secondly, the *Ghoij* is venerated by the *Gentoos* in a political sense, as being the most useful and necessary of the whole animal creation, to a people forbid feeding on flesh, or on any thing that had breathed the breath of life; for it not only yielded to them delectable food, but was otherways essentially serviceable in the cultivation of their lands; on which depended their vegetable subsistence.

The *Gentoos* hold that the females of all animated forms are, more or less, favored of God, but more eminently in the form of *Moiyah* in the eighty-ninth transmigration; the word signifies *excellent*, and is applied to the female of *Mburd*; *Rbaan* is the common name for woman, though it usually means a married *Moiyah*, and the *Gentoo* Princesses have no higher title than *Rbaanee*. The female or *Moiyah* of *Mburd*, is supposed to be animated by the most benign and least culpable of the apostate angels, and that from this form, in every period of the *four Jogues*, an infinitely greater number of the delinquent spirits, have entered the first region of purification, than from the form of *Mburd*.

The sudden death of infants, the *Bramins* say, marks the spirit favored of God, and that

that it is immediately received into the bosom of *Bishtnoo*, (the preserver) and conveyed to the first region of purification.—The sudden death of adults, on the contrary, they pronounce a mark of God's wrath against the animating spirit, as it's term of probation in *Mburd*, is cut short.—The great age of man, when it is accompanied with the enjoyments of his faculties and understanding, is pronounced by the *Bramins* to be the greatest blessing God can bestow upon this mortal state, as thereby the term of the spirits probation is prolonged ; adding that the limited space of one hundred years, decreed by God in the present *Kolee Jogue*, is full short for the works of repentance and goodness, and that when the life and understanding is preserved beyond that limited term, it ought to be deemed a signal mark of God's special grace and favor.

Longevity, in (what we call) the brute creation, is by the *Bramins* esteemed a mark of the great delinquency of the spirits which animate those tribes, because they are so long debarred and with-held from their great and chief state of probation in *Mburd*.—The *Gentoo*s estimate the greater or lesser delinquency of the apostate spirits, by the class of mortal forms they are doomed to inhabit;
thus,

thus, all voracious and unclean animals are supposed to be animated by the most malignant spirits ;—if a hog or dog touch a *Gentoo*, he is defiled, not from the animal form, but from the persuasion, that the *Debtah* animating that form, is a malignant spirit.—Every voracious animal, that inhabits the earth, air and waters, and men whose lives and actions are publicly and atrociously wicked, come under that class of spirits.—On the contrary, those spirits that animate the forms which subsist on vegetables, and do not prey upon each other, are pronounced favored of God.

The *general warfare* which is observed in the animal world, whereby the destruction of one species is the necessary support and subsistence of others, the *Bramins* assert is the lot of punishment decreed by God for the most guilty of the apostate angels, who are thereby made *his* instruments of punishment to *each other*, every of these tribes being a destined prey to one another.—The natural enmity which some classes of animals bear to others, whereby they live in a continued state of war and contention, whenever they meet, although they do not subsist on each other, proceeds they say from the same cause; the delinquent *Debtah* being
destined

destined as a punishment, in those forms to exercise that propensity to hatred, envy, and animosity, on one another, which they had so impotently dared to exert against their Creator.

The rotation of animal forms destined for the habitation of the delinquent *Debtah*, are not, say the *Bramins*, precisely the same, on repetition of the eighty-nine transmigrations; but are arbitrary and rests with the will of God; but it is their belief that the least guilty of the *Debtah*, transmigrate only through those forms which by their nature are destined to subsist on the vegetable creation; and that the three changes immediately preceding the spirits animating the *Ghoij* (that is the eighty-fifth, eighty-sixth, and eighty-seventh) are into the most innocent of the species of *birds*, the *goat* and the *sheep*, the animals most favored of God, next to the *Ghoij* and *Mburd*.—From hence the rigid *Bramins* execrate with bitterness, the cruelty of those nations, who wickedly and wantonly, select and slaughter the best beloved created forms of God, namely the birds, the goat, the sheep, and the cow, to satisfy their unnatural lust of appetite, in defiance not only to his express command and prohibition, but in opposition to the natural

natural and obvious construction of the mouth and digestive faculties of *Mburd*, which marks him, destined with other forms most favored of God, to feed and subsist on the fruits and produce of the earth with the additional blessing of the milk of the *Gboij*, and of other animals.—For this degeneracy, they account no otherwise, than piously lamenting the pitiable state of *Mburd*, since the commencement of the *Kolee Fogue*, adding, that by just consequence the transgression carries its punishment along with it, for by this assemblage of unnatural and forbidden food, variety of diseases are entailed, which cut short the term of probation in *Mburd*, by which the delinquent spirit robs himself of more than half of that space of indulgence and trial which his Creator has graciously bestowed upon him, and which he by a fresh instance of his disobedience, ungratefully rejects.

Ovid in his fifteenth book of *Metamorphoses* introduces *Pythagoras* dissuading mankind from killing and feeding on his fellow creatures. Our readers will excuse us, if we transcribe such parts of his pathetic arguments, as are strictly in point with the subject of the preceding paragraph.

“ He

“ He first the taste of flesh, from tables drove,
 And argued well, if arguments could move.
 O mortals ! from your fellows blood abstain,
 Nor taint your bodies, with a food prophane ;
 While corn and pulse by nature are bestow'd,
 And planted orchards bend their willing load ;
 While labor'd gardens wholesome herbs produce,
 And teeming vines, afford their gen'rous juice ;
 Nor tardier fruits of cruder kind are lost,
 But tam'd by fire or mellow'd by the frost ;
 While kine to pails, distend'd udders bring,
 And bees their honey, redolent of spring ;
 While earth, not only can your needs supply,
 But lavish of her stores, provides for luxury ;
 A guiltless feast, administers with ease,
 And without blood, is prodigal to please ;
 Wild beasts their maws, with their slain breth'ren fill,
 And yet not all,—for some refuse to kill ;
 Sheep, goats, and oxen, and the nobler steed,
 On browse and corn, and flow'ry meadows feed ;
 Bears, tigers, wolves, the angry lions brood,
 Whom heaven endu'd with principles of blood,
 He wisely sunder'd, from the rest to yell,
 In forest, and in lonely caves to dwell ;
 Where stronger beasts, oppress the weak. by night,
 And all in prey, and purple feasts delight.

“ O impious use ! to Nature's laws oppos'd,
 Where bowels are, in others bowels cloied ;
 Where fatten'd, by their fellow's fat they thrive,
 Maintain'd by murder, and by death, they live ;

'Tis then for nought, that mother Earth provides
 The stores of all she shows, and all she hides;
 If men with fleshy morsels must be fed,
 And chaw with bloody teeth the breathing bread;
 What else is this, but to devour our guests,
 And barb'rously renew Cyclopean feasts.
 We by destroying life, our life sustain,
 And gorge th' ungodly maw, with meats obscene.

“ Not so the golden age, who fed on fruit,
 Nor durst with bloody meals their mouths pollute;
 Then birds, in airy space, might safely move,
 And tim'rous hares on heaths securely rove,
 Nor needed fish the guileful hooks to fear,
 For all was peaceful, and that peace sincere.
 Whoever was the wretch, and curs'd be he,
 That envy'd first, our food's simplicity;
 The essay of bloody feasts, on brutes began,
 And after forged the sword to murder man;
 Had he the sharpened steel, alone employed
 On beasts of prey, which other beasts destroyed,
 Or man invaded, with their fangs and paws,
 This had been justified by Nature's laws,
 And self defence:—but who did feasts begin
 Of flesh, I stretch'd necessity, to sin.
 To kill man-killers, man has lawful power,
 But not the extended licence to devour.

“ Ill habits gather, by unseen degrees,
 As brooks make rivers, rivers run to seas;
 The sow, with her broad snout, for rooting up,
 Th' entrusted seed, was judg'd to spoil the crop;
 And intercept the sweating farmer's hope.

The covetous churl, of unforgiving kind,
 The offender to the bloody priest resign'd;
 Her hunger was no plea, for that she dy'd;
 The goat came next in order to be tried.

The goat had crop'd the tendrils of the vine,
 In vengeance the laity, and clergy join,
 Where one had lost his profit, one his wine.

Here was, at least, some shadow of offence,
 The sheep was sacrificed, on no pretence,
 But meek, and unresisting innocence.

A patient, useful creature, born to bear,
 The warm and woolly fleece, that cloth'd her murderer;
 And daily to give down the milk she bred,
 A tribute for the grafs on which she fed:
 Living both food and raiment she supplies,
 And is of least advantage, when she dies.

“ How did the toiling ox, his death deserve,
 A downright simple drudge, and born to serve;
 O tyrant ! with what justice can'st thou hope ?
 The promise of the year a plenteous crop,
 When thou destroy'st thy lab'ring steer, who till'd
 And plough'd with pain, thy else ungrateful field ;
 From his yet reeking neck, to draw the yoke,
 That neck with which the surly clods he roke ;
 And to the hatchet, yield thy husband man,
 Who finished autumn, and the spring began.

“ Nor this alone ! but heaven itself to bribe,
 We to the gods, our impious acts ascribe ;
 First recompence with death, their creatures toil,
 Then call the blest above to share the spoil.

The fairest victim, must the pow'rs appease
 (So fatal 'tis sometimes too much to please)
 A purple fillet his broad brow adorns,
 With flow'ry garlands crown'd and gilded horns:
 He hears the mu'd'rous prayer the priest prefers,
 But understands not ! 'tis his doom he hears :
 Beholds the meal, betwixt his temples cast,
 (The fruit and product of his labors past,)
 And in the water, views perhaps the knife,
 Uplifted to deprive him of his life ;
 Then broken up alive, his entrails sees
 Torn out for priests t'inspect the gods decrees.

“ From whence, O mortal man ! this gust of blood
 Have you deriv'd ? and interdicted food ?
 Be taught by me, this dire delight to shun,
 Warn'd by my precepts, by my practice, won ;
 And when you eat the well-deserving beast,
 Think, on the lab'rer of your field, you feast.

“ Then let not plety be put to flight,
 To please the taste of glutton appetite ;
 But suffer inmate souls secure to dwell,
 Lest from their seats your parents you expell ;
 With rabid hunger feed upon your kind,
 Or from a beast dislodge a brother's mind.”

That *Pythagoras* carried such sentiments
 from the *Bramins*, and labored to obtrude
 them upon his countrymen, is beyond con-
 trovery ; the pathetic perswasives he urged
 to them in that age to abstain from the

feeding on their brethren of the creation, proved however as ineffectual then, as we conceive it would be in the present, the more's the pity—for it is to be feared we shall to the end of the chapter—Rise, kill, and eat.

Regarding the description (which *Ovid* puts in the mouth of *Pythagoras*) of the ancient religious sacrifices, we must in justice to the *Bramins* say he could not borrow it from them; in this particular the original religious tenets of the *Gentoo*s differ from all the ancients, for they were strangers to those bloody sacrifices and offerings; neither of the *Gentoo Bhades* having the least allusion to that mode of worshipping the deity; and the *Bramins* say, nothing but *Moisafoor* himself could have invented so infatuated and cruel an institution, which is manifestly so repugnant to the true spirit of devotion, and abhorrent to the Eternal ONE.

That every animal form is endowed, with cogitation, memory and reflection, is one of the most established tenets of the *Bramins*; indeed it must consequentially be so, on the supposed *Metempsychosis* of the apostate spirits, through these mortal forms.—Every state of the delinquent spirits abode in the eight *Boboons*, they say, is a state of humilia-

humiliation, punishment and purgation, that of *Mburd* not excepted; and that the purpose of the Eternal ONE would be defeated by himself, had he not endued them with rationality and a consciousness of their situation.—In the form of *Mburd* alone, is the spirit's state of probation, because in this form only, he again becomes an absolute and *free agent*; and in this alone lies the difference between *Mburd*. and the rest of the animal created forms, for in these, the spirit's intellectual faculties are circumscribed, more or less, by the varied construction of the forms, and limited within certain bounds, which they cannot exceed,—that consciousness of those confined powers, and envy at the superiour state of *Mburd*, constitutes their chief punishment; that this unceasing envy, and *resentment* of the usurped tyranny which *Mburd* assumed over the animal creation (from the beginning of the *Kolee Jogue*) are the causes which made them in general shun his society, and live in a state of enmity with him, according to the force of the natural powers, which the Eternal ONE has endued them with; that where some of the species appear an exception to this general bent, it proceeds from the weakness of their natural powers; or the superiour craft and subtilty of *Mburd*, who first deceitfully

allured them to slavery and destruction.—
 That neither *envy* or enmity in the animal created forms, nor usurped tyranny on the part of *Mburd*, had existence in the breasts of either, before the beginning of the *Kolee Jogue*, when a universal degeneracy of almost all the remaining unpurified *Debtas* prevailed through all their mortal forms—which until that period had lived in amity and harmony, as conscious of being involved under the same sentence and displeasure of their Creator ; and lastly—That the usurped tyranny of *Mburd* over the rest of the delinquent angels was displeasing to the Eternal ONE, and will be a charge exhibited against the spirit by *-Bistnoo* at the dissolution of *Mburd*, for that in place of cherishing the unhappy delinquents during their state of humiliation and punishment, they do, by the force of their tyrannic usurpation, labor to make their state more miserable, than the Eternal ONE intended it should be, in violation of his express injunction, *that they should love one another*.

The *Bramins* hold, that every distinct species of animal creation have a comprehensive mode of communicating their ideas, peculiar to themselves; and that the *Metemp-*

psychos of the delinquent spirits extends through every organised body, even to the smallest insect and reptile ;—they highly venerate the bee, and some species of the ant, and conceive the spirits animating those forms are favored of God, and that its intellectual faculties, are more enlarged under them, than in most others.

Although we have already shewn that the bloody sacrifices of the ancients was no part of the *Gentoo* tenets, yet there subsists amongst them at this day, a *voluntary sacrifice*, of too singular a nature, to pass by us unnoticed; the rather as it has been frequently mentioned by various authors, without we conceive that knowledge and perspicuity which the matter calls for; the sacrifice we allude to, is the *Gentoo wives burning with the bodies of their deceased husbands*. We have taken no small pains to investigate this seeming cruel custom, and hope we shall be able to throw some satisfactory lights on this very extraordinary subject, which has hitherto been hid in obscurity; in order to which we will first remove one or two obstructions that lie in our way, and hinder our nearer and more perfect view of it.

The cause commonly assigned for the origin of this sacrifice (peculiar to the wives of this nation) is, that *it was a law constituted to put a period to a wicked practice that the Gentoos wives had of poisoning their husbands*;—for this assertion we cannot trace the smallest semblance of truth, and indeed the known fact, that the sacrifice must be *voluntary*, of it's self refutes that common mistake.—It has also been a received opinion, that *if the wife refuses to burn, she loses her cast (or tribe) and is stamped with disgrace and infamy*, an opinion equally void of foundation in fact as the other.—The real state of this case is thus circumstanced.—The first wife (for the *Gentoo* laws allow bigamy, although they frequently do not benefit themselves of the indulgence, if they have issue by the first) has it in her choice to burn, but *is not permitted* to declare her resolution before twenty-four hours after the decease of her husband;—if she refuses, the right devolves to the second,—if ~~or~~ *or* her, after the expiration of twenty-four hours, publicly declare, before the *Bramins* and *witnesses*, their resolution to *burn*, they cannot then retract. If they both refuse at the expiration of that term, the worst consequence that attends their refusal, is lying under the imputation of being wanting to their own honor,

honor, purification, and the prosperity of their family, for from their infancy, they are instructed by the household *Bramin* to look upon this catastrophe, as most glorious to themselves, and beneficial to their children : the truth is, that the children of the wife who burns, become thereby illustrious, and are sought after in marriage by the most opulent and honourable of their *cast*, and sometimes received into a cast superiour to their own.

That the *Bramins* take unwearied pains to encourage, promote, and confirm in the minds of the *Gentoo* wives, *this spirit of burning*, is certain (their motives for it, the penetration of our readers may by and by probably discover) and although they seldom lose their labor, yet instances happen, where fear, or love of life, sets at nought all their preaching; for it sometimes falls out that the first wife refuses, and the second burns; at others, they both refuse; and as but one can burn, it so happens, that when the second wife has issue by the deceased, and the first none, there commonly ensues a violent contention between them, which of the two shall make the sacrifice; but this dispute is generally determined by the *Bramins*, in favor of the first, unless she is pre-
vailed

vailed on by perswasion, or other motives to wave her right, in favor of the second.—Having elucidated these matters, we will proceed to give our readers the best account, we have been able to obtain of the origin of this remarkable custom.

At the demise of the mortal part of the *Gentoo's* great Law-giver and Prophet BRA-MAH, his wives, inconsolable for his loss, resolved not to survive him, and offered themselves voluntary victims on his funeral pile.—The wives of the chief *Rajabs*, the first officers of the state, being unwilling to have it thought that they were deficient in fidelity and affection, followed the heroic example set them by the wives of *Bramah*; —the *Bramins* (a tribe then newly constituted by their great legislator) pronounced and declared, *that the delinquent spirits of those heroines, immediately ceased from their transmigrations, and had entered the first Boboon of purification*—it followed, that *their* wives claimed a right of making the same sacrifice of their mortal forms to God, and the manes of their deceased husbands;—The wives of every *Gentoo* caught the enthusiastic (now pious) flame.—Thus the heroic acts of a few women brought about a general custom, the *Bramins* had given it
the

the stamp of religion, they foisted it into the *Gbatab* and *Aughtorrah Bhades*, and instituted the forms and ceremonials that were to accompany the sacrifice, strained some obscure passages of *Bramah's Chartab Bhade*, to countenance their *declared sense* of the action, and established it as a religious tenet throughout *Indostan*, subject to the restrictions before recited, which leaves it a voluntary act of glory, piety and fortitude.—Whether the *Bramins* were sincere in their declared sense, and consecration of this act, or had a view to the securing the fidelity of their own wives, or were actuated by any other motives, we will not determine.—

When people have lived together to an advanced age, in mutual acts of confidence, friendship and affection; the sacrifice a *Gen-too* widow makes of her person (under such an affecting circumstance as the loss of friend and husband) seems less an object of wonder; —but when we see women in the bloom of youth, and beauty, in the calm possession of their reason and understanding, with astonishing fortitude, set at nought, the tender considerations of parents, children, friends, and the horror and torments of the death they court, we cannot resist viewing such
an

an act, and such a victim, with tears of commiseration, awe and reverence.

We have been present at many of these sacrifices: in some of the victims, we have observed a pitiable dread, tremor, and reluctance, that strongly spoke repentance for their *declared resolution*; but it was now too late to retract, or retreat; *Bisnoo* was *waiting for the spirit*.—If the self doomed victim discovers want of courage and fortitude, she is with gentle force obliged to ascend the pile, where she is held down with long poles, held by men on each side of the pile, until the flames reach her; her screams and cries, in the mean time, being drowned amidst the deafening noise of loud musick, and the acclamations of the multitude.——Others we have seen go through this fiery trial, with most amazing steady, calm, resolution, and joyous fortitude.——It will not we hope be unacceptable, if we present our readers with an instance of the latter, which happened some years past at the *East India* company's factory at *Cossimbuzaar*, in the time of Sir *Francis Russell's* chiefship; the author, and several other gentlemen of the factory were present, some of whom are now living:—from a narrative, which the author then transmitted to *England* he is
now

now enabled to give the particulars of this most remarkable proof of female fortitude, and constancy.

“ At five of the clock on the morning of the 4th of *February*, 1742-3, died *Rbaam Chund Pundit* of the *Mababrattor* tribe, aged twenty-eight years; his widow (for he had but one wife) aged between seventeen and eighteen, as soon as he expired, disdaining to wait the term allowed her for reflection, immediately declared to the *Bramins* and witnesses present her resolution to burn; as the family was of no small consideration, all the merchants of *Coffimbuzuar*, and her relations, left no arguments unessayed to dissuade her from it—Lady *Russel*, with the tenderest humanity, sent her several messages to the same purpose;—the infant state of her children (two girls and a boy, the eldest not four years of age) and the terrors and pain of the death she sought, were painted to her in the strongest and most lively colouring—she was deaf to all,—she gracefully thanked Lady *Russell*, and sent her word *she had now nothing to live for, but recommended her children to her protection*.—When the torments of burning were urged in terrorem to her, she with a resolved and calm countenance, put her finger into the fire, and held it there a considerable time,

time, she then with one hand put fire in the palm of the other, sprinkled incense on it, and fumigated the *Bramins*. The consideration of her children left destitute of a parent was again urged to her.—She replied, *be that made them, would take care of them.*—She was at last given to understand, she should not be permitted to burn *; this for a short space seemed to give her deep affliction, but soon recollecting herself, she told them, *death was in her power, and that if she was not allowed to burn, according to the principles of her cast, she would starve herself.*—Her friends, finding her thus peremptory and resolved, were obliged at last to assent.

“ The body of the deceased was carried down to the water side, early the following morning, the widow followed about ten o'clock, accompanied by three very principal *Bramins*, her children, parents, and relations, and a numerous concourse of people. The order of leave for her burning did not arrive from *Hosseyn Khan, Fouzdaar of Morshadabad*, until after one, and it was then brought by one of the *Soubab's* own officers, who

* The *Gentios* are not permitted to burn, without an order from the *Muhammedan* government, and this permission is commonly made a perquisite of —

had orders to see that she burnt voluntarily. — The time they waited for the order was employed in praying with the *Bramins*, and washing in the *Ganges*; as soon as it arrived, she retired and stayed for the space of half an hour in the midst of her female relations, amongst whom was her mother; she then divested herself of her bracelets, and other ornaments, and tyed them in a cloth, which hung like an apron before her, and was conducted by her female relations to one corner of the pile; on the pile was an arched arbor formed of dry sticks, boughs and leaves, open only at one end to admit her entrance; in this the body of the deceased was deposited, his head at the end opposite to the opening.—At the corner of the pile, to which she had been conducted, the *Bramin* had made a small fire, round which she and the three *Bramins* sat for some minutes, one of them gave into her hand a leaf of the bale tree (the wood commonly consecrated to form part of the funeral pile) with sundry things on it, which she threw into the fire; one of the others gave her a second leaf, which she held over the flame, whilst he dropped *three times* some ghee on it, which melted, and fell into the fire (these two operations, were preparatory symbols of her approaching dissolution
by

by fire) and whilst they were performing this, the third *Bramin* read to her some portions of the *Aughtorrah Bhade*, and asked her some questions, to which she answered with a steady, and serene countenance; but the noise was so great, we could not understand what she said, although we were within a yard of her.—These over, she was led with great solemnity *three times* round the pile, the *Bramins* reading before her; when she came the third time to the small fire, she stopped, took her rings off her toes and fingers, and put them to her other ornaments; here she took a solemn majestic leave of her children, parents, and relations; after which, one of the *Bramins* dip'd a large wick of cotton in some ghee, and gave it ready lighted into her hand, and led her to the open side of the arbor; there, all the *Bramins* fell at her feet;—after she had blessed them, they retired weeping;—by two steps, she ascending the pile and entered the arbor; on her entrance, she made a profound reverence at the feet of the deceased, and advanced and seated herself by his head; she looked, in silent meditation on his face, for the space of a minute, then set fire to the arbor, in *three places*; observing that she had set fire to leeward, and that the flames blew from her, instantly seeing her
her

her error she rose, and set fire to windward, and resumed her station ; ensign *Daniel* with his cane, separated the grass and leaves on the windward side, by which means we had a distinct view of her as she sat. With what dignity, and undaunted a countenance, she set fire to the pile the last time, and assumed her seat, can only be conceived, for words cannot convey a just idea of her.—The pile being of combustible matters, the supporters of the roof were presently consumed, and it tumbled upon her."

We see our fair country-women shudder at an action, which we fear they will look upon, as a proof of the highest infatuation in their sex.—Although it is not our intention here to defend the tenets of the *Bramins*, yet we may be allowed to offer some justification on behalf of the *Gentoo* women in the action before us—Let us view it (as we should every other action) without prejudice, and without keeping always in sight *our own* tenets and customs, and prepossessions that too generally result therefrom, to the injury of others ;—if we view these women in a just light, we shall think more candidly of them, and confess they act upon heroic, as well as rational and pious principles : In order to this we must consider them as a race of females

trained from their infancy, in the full conviction of their *celestial rank*; and that this world, and the corporeal form that incloses them, is destined by God, the one as their place of punishment, the other as their prison.—That their ideas are consequently raised to a soothing degree of dignity befitting angelic beings.—They are nursed and instructed in the firm faith—that this voluntary sacrifice, is the most glorious period of their lives, and that thereby the celestial spirit is released from its transmigrations, and evils of a miserable existence, and flies to join the spirit of their departed husband, in a state of purification; add to this, the subordinate consideration of raising the lustre of their children, and of contributing by this action to *their* temporal prosperity;—all these it must be owned are prevalent motives, for cheerfully embracing death, and setting at nought every common attachment which the weakness of humanity urges, for a longer existence in a world of evil.—Although these principles are in general so diametrically contrary to the prevailing spirit, and genius of our fair country-women, who (from a happy train of education) in captivating amusements and dissipation, find charms sufficient in this world, to engage their wishes for a perpetual residence

residence in it ; yet we will depend on their natural goodness of heart, generosity and candor, that they will in future look on these their *Gentoo* sisters of the creation, in a more favorable, and consistent light, than probably they have hitherto done ; and not deem *that action* an infatuation, which results from principle. Let them also recollect that their own history affords illustrious examples in both sexes of voluntary sacrifices by fire, because they would not subscribe even to a different mode of professing the same faith. Besides—a contempt of death, is not peculiar to the women of *India*, it is the characteristic of the nation ; every *Gentoo* meets that moment of dissolution, with a steady, noble, and philosophic resignation, flowing from the established principles of their faith.

Before we close this subject, we will mention one or two more particulars relative to it.—It has been already remarked in a marginal note, that the *Gentoo* women are not allowed to burn, without an order of leave from the *Mahomedan* government ; it is proper also to inform our readers this privilege is never withheld from them.—There have been instances known, when the victim has, by *Europeans*, been forceably rescued

from the pile; it is currently said and believed (how true we will not aver) that the wife of Mr. *Job Charnock* was by him snatched from this sacrifice; be this as it may, the outrage is considered by the *Gentoo*s, an atrocious, and wicked violation of their sacred rites and privileges.

Having now brought our fourth general head to a conclusion, and faithfully, to the best of our knowledge (with the materials we are possessed of) exhibited the original tenets of the ancient *Bramins*, according to the first book of *Bramah's Chartab Bhade*; and having in our remarks given such elucidations as we thought our subject called for, we submit our imperfect work (for imperfect we must still call it) with all due deference to the public; hoping that some more capable head and hand, will be stimulated by our endeavours, to produce a more full, and satisfactory relation, of the rest of his doctrines. — A large field is yet left open, for the exercise of industry and talents. *Bramah's* first section of his second book on the creation of this globe, will be the subject of our next general head. — His third book directing the plain and simple modes of worship to be paid to God, and the three primary created beings, and
his

his fourth *sublime book*, (which the *Gentoss* commonly call *Bramab Ka*, *Infess Bhade*, or, *Bramab's book of justice*) wherein is expressly recited and enjoined, the duties and offices, which the delinquent *Dehtab* shall observe and pay to each other ; these two last mentioned books, and part of the second, we say, must lie in oblivion, until some one, blessed with opportunity, leisure, application, and genius, brings them to light.

The End of the Fourth Chapter.



C H A P. V.

Of the Creation of the Worlds.

I N T R O D U C T I O N.

IN the fifth section of our last general head, *Bramab* recites, that the Eternal ONE, (after he had promulged his gracious intention, of mitigating the punishment of the fallen angels, at the intercession of the remaining faithful host;) “retired into himself, and became invisible to them, for the space of five thousand years.”——In his introduction to the act of creation of the worlds in his second book, he takes again occasion to repeat the above mentioned passage, and explains it by an inference, that during THAT SPACE, the Eternal ONE was employed in meditation on his intended new creation;—and although it appears, from the same section, that this stupendous work, was produced by an *instantaneous fiat* of the Deity,

Deity, yet *Bramab*, to display the infinite and amazing wisdom of his Creator, enters into a sublime, and philosophic disquisition and description, of his modes (if we may be allowed the expression) and manner of creation, in the marvellous construction of the fifteen *Boboons*, that constitute the *Dunneaboudab*, or universe ;—these descriptions, he couches under allegories, then commonly and familiarly understood, at which the reader will the less wonder, when he knows, that at this day it is the usual mode of conversing, amongst well educated *Gentoos*.

In this exhibition of infinite wisdom, *Bramab* gives a short, simple and elevated description, of each of the fifteen *Boboons*, their situation, their rank, and peculiar destination, with the appellations appropriated to the angelic inhabitants, in their progressive passage from one sphere to another. Our memory only supplies us with the names of the sojourners of the ninth, fifth, sixth and seventh, that is, the first, and three last of the seven regions of purification, to wit, the spheres of the *Pereeth logue* *, the *Munnoo*

* *Logue*, literally people. *Pereeth logue*, purified people,

logue *, the *Debtah logue* †, and the *Biramab logue* ‡; in the last mentioned sphere, according to the *Bramins* computation, a complete day is equal to twenty-eight *Munnunturs* of vulgar time. (Vid. sixth or next general head.)

On the foundation of *Bramab's* description of the fifteen *Boboons*, the compilers of the *Aughtorrah Bhade* have raised an elaborate chimerical superstructure: that confounds the understanding.

As the *Bramins* conceptions and calculation of the age and future duration of the universe, will be the subject of our next general head, we shall say nothing more of it here, than to remind our readers, that they date it's existence from the rebellious angels being released from the *Onderab*.

We again lament the loss of our materials, which confines us to the eighth section of

* *Munnoo logue*, people of contemplation, from *mun*, or *mon*, thought, reflection, alludes to God's being worshipped in this sphere in silent meditation.

† In this sphere the angels are first supposed to regain properly their title of *Debtah*.

‡ In this sphere the delinquents are supposed to be cleansed from the pollution of their sin, regenerated, and fit to enter again the *Mahab Surgo*, and to be re-admitted to the presence of their Creator.

Bramab's

Bramah's second book that treats only of the creation of this terrestrial planet, to which we will now proceed, premising that it is distinguished by the title of *the eighth Bo-
boon of Murto*, which literally signifies *the
region of earth*.



S E C T. VIII.

“ *Birmabab* * or *Creation*.

“ And it was————that when the
 “ Eternal ONE, resolved to form the
 “ new creation of the *Dunneabou-*
 “ *dab*, he gave the rule of *Mahab*
 “ *Surgo* to his first created *Birmab*,
 “ and became invisible to the whole
 “ angelic host.

“ When the Eternal ONE, first began
 “ his intended new creation of the
 “ *Dunneaboudah*, he was opposed by two
 “ mighty *Offsoors* †, which *proceeded*
 “ from the *wax* of *Brum*’s ear; and
 “ their names were *Modoo* ‡ and *Kytoos* ||.

“ And the Eternal ONE, contended
 “ and *fought* with *Modoo* and *Kytoos*,
 “ five thousand years, and he smote

* This title is prefixed to every section of *Bramah*’s second book, *Birmab* in the figurative sense (before explained) signifying *creation*.

† The common appellation given to *giants*, but is variously used in the *Shastah*, to express *excrecence*, *excretion*, and *secretion*.

‡ *Discord*, *enmity*. || *Confusion*, *tumult*.

“ them

“ them on his *thigh* *, and they were
 “ *lost* and assimilated with *Murto*.

“ And it was,—that when *Modoo*
 “ and *Kytoo* were subdued, the Eternal
 “ ONE emerged from his state of in-
 “ visibility, and glory encompassed him
 “ on every side!

“ And the Eternal ONE spoke, and
 “ said, Thou *Birmab* † shalt *create* and
 “ form all things that shall be made
 “ in the new creation of the fifteen
 “ *Boboons* of punishment, and purifi-
 “ cation, according to the powers of the
 “ spirit, wherewith thou shalt be in-
 “ spired.—And thou, *Bisnoo* ‡, shalt
 “ superintend, cherish, and *preserve* all
 “ the things and forms which shall be
 “ created.—And thou, *Sieb* ||, shalt
 “ *change*, or *destroy*, all creation, ac-
 “ cording to the powers, wherewith I
 “ will invest thee.”

* Reduced them to subjection, or obedience: *touching the thigh*, amongst the ancient *Gentoos*, was a token of subjection.

† Power of creation. Vid. introduction to the fourth chapter.

‡ Preserver. Vid. introduction to the fourth chapter.

|| Mutilator, destroyer. Vid. introduction, &c.

“ And

“ And when *Birmab*, *Bisfnco*, and
 “ *Sich*, had heard the words of the
 “ Eternal ONE, they all bowed obe-
 “ dience *.

“ The Eternal ONE spoke again,
 “ and said to *Birmab*, Do thou begin
 “ the creation and formation of the
 “ *eighth Boboon*, of punishment and pro-
 “ *bation*, even the *Boboon* of *Murto*,
 “ according to the powers of the spirit
 “ wherewith I have endued thee, and
 “ do thou, *Bisfnco*, proceed to execute
 “ thy part.

“ And when *Brum* † heard the
 “ command, which the mouth of the
 “ Eternal ONE had uttered; he straight-
 “ ways formed a *leaf of beetle*, and he
 “ floated on the *beetle leaf* over the sur-
 “ face of the *Jhoale*; and the children ‡
 “ of *Mooloo* and *Kyto*, fled before

* The foregoing exordium of the general act of creation of the *Dunmaalalah*, preceeds every one of the fifteen sections of *Bramah's* second book.

† *Birmab* and *Eram*, are, in the act of creation, synonymous terms.

‡ Supposed remains of discordant matter. The *Eramins* supposed the first principles of things prior to the creation of the universe, to have been in a fluid state.

“ him,

“ him, and vanished from his presence.

“ And when the agitation of the
 “ *Jhoale* had subsided, by the powers
 “ of the spirit of *Brum*, *Bistnoo* straight-
 “ ways transformed himself into a
 “ *mighty* *boar* *, and descending into
 “ the abyss of *Jhoale*, he brought up
 “ *the Murto* on his tusks.—Then spon-
 “ taneously issued from him, a *mighty*
 “ *tortoise* †, and a *mighty* *snake* ‡.

“ And *Bistnoo* put the snake erect
 “ upon the *back* of the tortoise, and
 “ placed *Murto* upon the *head* of the
 “ snake.

“ And all things were created and
 “ formed by *Birmah* in the eighth
 “ *Boboon* of punishment and *probation*,
 “ even the eighth of *Murto*, according
 “ to the powers of the spirit, where-
 “ with the Eternal ONE had endued
 “ him;

* The *Gentoos* symbol of *strength*, because, in proportion to his size, he is the strongest of all animals.

† The *Gentoos* symbol of *stability*.

‡ The *Gentoos* symbol of *wisdom*.

“ And

“ And *Bisnoo* took upon him the
 “ superintendence and charge of all
 “ that was created, and formed, by
 “ *Birmab* in the eighth *Boboon* of
 “ *Murto*; and he cherished and pre-
 “ served them, as the words of the
 “ Eternal ONE had directed, and com-
 “ manded.”

R E M A R K S.

IN the same sublime allegorical manner, has *Bramab* described the creation of *Surjee* *, and *Cbunder* †, and the other twelve *Boboons* of the *Dunneaboudab*, without pretending, or aiming to dive into, and explain, the principles of matter, or the nature of those essential laws of motion by which the Deity guides and governs his creation; the wisdom of *Bramab* has elsewhere marked such fruitless enquiries, with the *stamp* of presumption and folly; and that the knowledge of *these*, and the mode of the existence of God, is concealed even from the three primary created beings themselves.

From the foregoing specimen of the creation of the eighth region, as well as

* The *San*.

† The *Mæn*.

from *Bramah's* historical discussion of the other fourteen, it is most obvious, that the personages which he introduces as actors in the work of that creation were intended by him to be taken only in a figurative sense, as expressive of the three supreme attributes of the Deity, his power *to create*, his power *to preserve*, and his power *to change*, or *destroy*, as before hinted *.—For if they were to be understood in any other sense, it would expressly contradict his own text, where he represents the creation of the *Dunneaboudab* as proceeding from the *instantaneous* fiat of the Eternal ONE; and a further proof of *Bramah's* plain intention, results from his prefixing the same exordium to each of his sections of creation.

But as the real sense and meaning of the allegory (then clearly understood by all) was, in process of time, lost to the generality of the *Gentoos*; the compilers of the *Chatab* and *Aughtorrah Bbades*, took the advantage (which ignorance and time gave them) and not only realised *Bramah's* three mystical beings, but created also a multitude of subordinate actors, and made Demi-gods and Divinities of them all, instituting particular days, fasts, and festivals, and other exterior

* Vid. Introduction to the fourth chapter.

worship, to each :—Thus *Surjee* and *Chunder*, *Modoo* and *Kytoe*, and a race of their children and descendants, became Demi-gods and heroes; and scorning to confine themselves to the eighth *Boboon*, they ransacked the fourteen, and framed divinities of the principal personages which their wild imagination supposed resident in each of them, and allotted to them peculiar divine worship, which subsists to this day.

It will not, we hope, be thought an improbable conjecture, if we say, that the allegorical parts of *Bramah's Chartab Bhade*, (which truly bears a divine semblance) being thus perverted or grossly mistaken by the very tribe, which he had instituted guardians over it, and being subsequently communicated to the *Egyptian* Magi, and by them circulated through the states of *Greece*, afforded them, (as well as *Rome* and the whole *Western* world, those inexhaustible supplies of *mythological systems*, which held their existence and authority even long after the light of christianity had shone upon them.—But to resume our more immediate subject.

The act of creation of the *Boboon of Murto*, is represented in the annexed plate N^o 1. which (with others we shall have occasion to

to

to present to the reader) was drawn by the instructions, and under the eye of a judicious *Bramin* of the *Battezaar* tribe, the tribe, as before noticed, usually employed in expounding the *Sbaftabs*.

Brum * is represented lying and floating on a leaf of *bettle*, over the troubled surface of the abyfs of *Jboale*; the three primary beings appear before it, in the posture of adoration, *Birmah* on the right, *Biftnoo* in the middle, and *Sieb* on the left.—On the right, above the abyfs, is figured a huge *boar*, bearing on his tusks a lump of earth.—On the left, above the abyfs, is represented a *tortoise*, on which a snake rests his tail, bearing *Murto* (or the *earth*) on his head.—*Brum* and *Birmah* are habited alike; and are each figured with four heads and four arms.—The *three* primary beings, are supposed in the posture of adoration, to be receiving the commands of the Eternal ONE, touching his projected new creation; and the other figures express the *three* gradations of the work, namely the beginning, the progress, and completion †.

* *Spirit* or *essence* of the Eternal ONE: vide Introduction to the fourth chapter.

† Vide Plate N^o 1.

Notwithstanding the sagacious reader, by a bare reference to the marginal notes which we have affixed to the text of *Bramab*, will readily conceive the spirit of the allegory contained in it; yet as some passages of it requires a further explanation than could be huddled into a note, we will add the whole interpretation of it under one connected view.

The Eternal ONE having determined on the creation of the universe, like a supreme wise architect, he *retired* for a space to project his stupendous plan, and prepare his materials. — He was *opposed* in the operation by the *discord, confusion and tumult* of the elements that compose the *abyss of Jboale*; — he separated, subdued, brought them under *subjection*, and prepared them to receive his intended impressions. — He exerts his *three* great attributes, to *create, preserve, or destroy*, which are figuratively represented by the *three* primary created beings — His *spirit* floats upon the surface of the abyss of *Jboale*, or fluid matter, — Creation takes place. — *Birmab* (or Creation) is represented with four heads and four arms to denote the *power* of God in the act of creation. — *Bistnoot the preserver* is transformed into a mighty *boar*, emblematically signifying the *strength* of God in the act of creation. —

The

that this ancient sage, aimed at no other solution of that stupendous and incomprehensible act, than to inculcate, that the universe was produced, by *the essence* and voluntary *power, strength* and *wisdom* of God. That it is *preserved* and *sustained* by original constituent *powers* impressed on it by the Deity, and that it is liable to *change* and dissolution, at his divine pleasure and will.

The End of the Fifth Chapter.



A Pilgrim at his Devot

C H A P. VI.

The Gentoo manner of computing Time, and their conception of the age of the universe, and the period of its dissolution.

[From Bramah's Charchah Bhade, in the supplement to his Birmahah.]

SIXTY *nimicks*, or winks of the eye, make one *pull*.

Sixty *pulls*, make one *gurree*.

Sixty *gurrees*, make one complete day, or one day and one night.

Three hundred and sixty-five complete days and fifteen *gurrees* make one solar year.

The *Gentoos* divide the complete day into eight parts, to which they give the term *paar*, commencing their day at six in the morning;—thus *ek paar dbeen* * equals our nine in the morning; *duapaar dbeen*, our noon; *teenpaar dbeen*, our three afternoon; *Chaarpaar dbeen*, our six in the evening;—the divisions of the night are distinguished by the word *rbaat* (night) in place of

* Literally, one part of day.

dheen, as *ek paar rhaat*, equals our nine at night; and so on.

It is the province of the *Bramins* in this country to keep the account of time, and there is no *Gentoo* of distinction but retains in his house and on his journeys one of these time keepers, whose intire business it is to regulate time, and strike the *gurrees* as they pass, on the *Ghong*, an extended sheet of copper, which yields the sound of a solemn bell.

Bramah measures space or duration of time, from the creation of the *Dunneaboudah*, or universe, by the revolutions of the *four Jogues*.

	Years.
The first age, or <i>Sutlee Jogue</i> , contains thirty-two lac years of vulgar time, or	3,200,000
The second age, or <i>Tirta Jo-</i> <i>gue</i> , sixteen lac, or	
The third age, or <i>Dwapaar</i> <i>Jogue</i> , eight lac, or	800,000
The fourth age, or <i>Kolee Jo-</i> <i>gue</i> , four lac, or	
	400,000
	<hr/>
	6,000,000

Ekutter (seventy one) revolutions of the four *Jogues* make one *Munnuntur* of vulgar time, or years 426,000,000.

(The word *Munnuntur*, is in this place strictly applied by *Bramab* to *space of time*, but it is by him frequently used with a retrospect signification to the act of *creation*, and is sometimes given as an additional name to *Birmab*, as *Birmab Munnub*, alluding to the creation being the result of thought and meditation ;—the word, as we before remarked in a marginal note, springs from *Mon*, or *Mun*, thought, reflection; *Munnoo Logue*, the people of thought, or contemplation.—The compilers of the *Aughtorrah Bhade* derive the word *Munnuntur* from *Munnuab* or *Munnoab*, whom (by perverting the sense of *Bramab*) they make to be the fabulous personal offspring of *Birmab*, and report mighty feats of his prowess in war, against *Moisasoor*, and his adherents.)

When *Bramab* descended to promulge the written law and commands of the Eternal ONE to the *Gentoos*, he at the same time (namely, the beginning of the present *Kalee jogue* *) declared, “ *from the registers*

* Vide Introduction to the fourth chapter.

of *Surgo*, that the *Dunneaboudab*, was then entering into the eighth revolution of the four *Jogues*, in the *second Munnuntur*; consequently, according to *Bramab's* account, (and if our calculation be right) the precise age of *this*, and the other fourteen planets of the universe, amounted to, at that period, four hundred and sixty eight millions of years. And if we subtract the 4866 years, which have elapsed since the descent of *Bramab*, we shall find the remainder of the *Kolee Jogue* will be 359,134 years; at the expiration of which, *Bramab* pronounced and prophesied, that the patience and forbearance of the Eternal ONE would be withdrawn from the delinquent *Debtah*, and destruction by fire fall upon the eight regions of punishment, purgation and probation †.

In the supplement to his *BIRMAHAN*, *Bramab* likewise taught, that the *Boboon* of *Murto*, had undergone *three* remarkable changes, and would undergo *three* more, before its final dissolution in common with the other seven *Boboons*; but he specifies not of what nature *these changes* were, or would be;—he also declares, “ *that after a long space, a second new creation will take place;* “ *but of what kind, or on what principles it*

† Vide towards the close of the fifth section.

“ *would.*

“ *would be construed, was only known to the*
 “ **ETERNAL ONE.**”

The cause of the superstitious veneration paid by the *Gentcos* to the numerals **ONE** and **THREE** has, we conceive, been obvious to the discerning reader as he travelled thro' these sheets. It is remarkable, that a *Gen-too* never gives or receives an obligation for an even sum; if he borrows or lends a hundred, a thousand, or ten thousand rupees, the obligation runs for a hundred and *one*, a thousand and *one*, ten thousand and *one*, &c. The *Mahommedans*, in conformity only, have generally adopted this custom; hence it was, that the revenues stipulated to be paid annually by *Soujah Khan* into the royal treasury, were *one* khorore, *one* lac, *one* thousand, *one* hundred, and *one* rupee.

The End of the Sixth Chapter.

C H A P. VII.

Of the Gentoo Fasts, and Festivals, &c.

[From the Chatah and Aughtorrah Bhade
Shahtahs.]

I N T R O D U C T I O N.

AS the *Gentoo* year begins the first of *April*, we will trace their holy days as they fall in turn from that day, premising that the word *Ouposs* signifies a fast, *Pur-rup* a feast, and *Poojab* worship, but when accompanied with an offering, it is then called *Birto Paojab*.—*Poojab* is also sometimes used to signify the altar on which they offer.

The *Gentoo* holy days are guided by the course and age of the moon, and generally take their denomination from that, or from the religious duties that are enjoined on those particular days, and sometimes from both.

Their offerings consist of fruits, some particular sacred plants and flowers, powdered sugar, salt, meal, and different kinds of grain.

First Holy Day. *Ouposs.*

OKHUIJ FERTEA, falls on the *third* day of the new moon in *April*, and is dedicated to the giving *alms* and benefactions to the *Bramins*, as the word *Okbuij* imports. — This day is also ordained for making the *April* *Gentoo* pickle called *Koffundee*, made only on this day, by the wives of the *Bramins*; it is composed of green mango's, tamarind, mustard seed, and fresh mustard seed oil; it is deemed a holy pickle, and the only one the *Gentoo*s use with their food.

Second. *Ouposs.*

POORNEMEE †, falls on the full moon in *April*, and is strictly ordained for washing and purifying in the river *Ganges*, and for distributing charity.

Third. *Ouposs Poojab—Purru.*

ORUN || SUSTEE, falls on the sixth day of the new moon in *May*, and is dedicated *May* to the goddess *Sustee*, the goddess of gene-

† *Poorah*, full.

|| *Orun*, the morning star, often used to express the dawn of day.

ration,

ration, who is worshipped when the *morning star* appears, or at dawn of day, for the propagation of children, and to remove barrenness.—On this day presents are usually made by the parents to their sons in law, and the day ends with a *purrup* or feast.

Fourth. *Purrup*, at night *Poojab*.

DUSSARRAH, as the word imports, falls on the tenth day of the new moon in *May*; it is dedicated to the God *Gunga*, the God of the *Ganges*, who is fabled to have arrived on earth on this day of the moon, and in this month—it is also dedicated to the Goddess *Moonsee Tagooran**, Goddess of snakes, and fabulous daughter of *Sieb*.

Fifth. *Quposs-Porjab*.

POORNEMEE falls on the full moon in *May*, and is dedicated to *Jaggernaut*, (synonymous with *Bislnco*.) This day is otherwise called from the duty enjoined on it, the *Sinan* †, *Jattra* ‡, or *general washing* in the *Ganges*—and it is almost incredible to think the immense multitude of every age and sex that appears on both sides of the river,

* *Tagooran*, priestesses, sometimes goddesses.

† *Sinan*, bathing.

‡ *Jattra*, literally signifies a dance of many.

throughout

throughout it's whole course, at one and the same time.

Sixth. *Ouposs-Purru*.

RHUTT JATTRA, falls on the second day of the new moon in *June*; it is dedicated to *Jaggernaut* and *Bisnoo*.—On this day the *Rhutt*, or triumphal car of *Jaggernaut*, is carried forth about a mile, rests, and is returned on the ninth day of the moon.—From the seventh day of the moon to the tenth, both inclusive, is the UMBOOBISSEE; *June*, during which space, the earth is left to *her purgations*, and neither plough, spade, or any other instrument of tillage, permitted to molest her.—The term UMBOOBISSEE, which needs no further explanation, is applied to women under the same circumstances.

Seventh. *Ouposs*.

SYON † EKKADUSSEE, as the last word imports, falls on the *eleventh* day of the new moon in *June*, and is a solemn fast. *Jaggernaut* (or *Bisnoo*) is fabled to *sleep* for four months;—which only signifies that the rainy season about this time setting in for four months, the care of *Bisnoo* (the pre-

† *Syon*, sleep, repose.

server)

server) is suspended, as immaterial, the rains securing their crops of grain.

Eighth. *Ouposs.*

POORNEMEE, as the word imports, falls on the *full moon* in *June*, and is dedicated to washing in the *Ganges*, and charity to the *Bramins*.

Ninth. *Ouposs.*

DUADUSSEE, as the word signifies, falls *July*. on the *twelfth* day of the new moon in *July*, and is devoted to washing in the *Ganges*, and giving alms.

Tenth. *Ouposs-Purtup.*

EKKADUSSEE, TERADUSSEE, CHOWTADUSSEE and POORNEMEE, the eleventh, thirteenth, fourteenth, of the new moon in *July*, to the *Pocrneme* or full inclusive, are dedicated to the *Joolna Fattr* of *Kissen Tagoor* ; but these are not directed by the *Sbassab*, and are only observed by the *Gentoos* of the *Kettery* tribe.

Eleventh. *Ouposs.*

JURMO † OOSTOOME falls on the eighth day after the full, or twenty-third day of

† *Jurmo*, nativity.

the moon in *July*, and is dedicated to the birth of *Kissen Tagoor*, who is fabled to have then descended for the destruction of *Kunkfoo Rajah*, a famous *Offoor* and tyrant. It is observed as a solemn fast.

Twelfth. *Purru*.

Lukee † *Poojah* falls on the first *Thursday* in the month of *August*; she is the *Gentoo* Goddess of all kinds of grain, and is ^{August.} fabled to be the wife of *Bisnoo*, the *preserver*; she is worshipped at this time on the coming in the *Paddy*, the name given to rice in the husk.—The day concludes with a feast.

Thirteenth. *Purru*.

UNNUNTO BIRTO, falls on the fourteenth day of the moon in *August*, and is dedicated to *Bisnoo* with the epithet of *Unnunto*, or the *unknown*; an offering of grain is made to him, and the day concludes with a feast.

Fourteenth. *Ouposs*.

ARUNDAH POOJAH falls on the thirtieth day of *August*, and is dedicated to *Moonshree Tagooran* (the feminine of *Tagoor*) Goddess of snakes.—The precise interpretation of *Arundah* we have lost, and will not impose

† *Lukee*, plenty, affluence.

on our readers.—Although this day is a fast, it ends in a feast of the *new rice*, boiled early, and *eaten cold*; to which essential circumstance we think the word *Arundab*, given to this *Poojab*, alludes; but we are not positive.

Fifteenth. *Purru*.

Septem-
ber.

DRUGAH POOJAH falls on the seventh day of the new moon in *September*, and continues the eighth and ninth. The eighth is observed as a fast by those who have no children.—*This* is the grand general feast of the *Gentoos*, usually visited by all *Europeans*, (by invitation) who are treated by the proprietor of the feast with the fruits and flowers in season, and are entertained every evening whilst the feast lasts, with bands of singers and dancers.—This Goddess is the first in rank and dignity, and the most active of all the fabulous deities of the *Aughtorrah Bhade*, and is stiled the wife of *Sieb*, the *destroyer*, the third of the three primary created beings. She is as often stiled *Bowannee* †, as *Drugah* ‡; and frequently *Bowannee Drugah*: the cause of her descent is thus derived:—God having appointed *Endeer* || and his descendants uni-

† *Persevering.* ‡ *Virtue.* | *Goodness.*

versal

versal *Rajabs* of the world, the appointment was illy brooked by *Moisafoor* *; he there-upon drew together his adherents, and waged war against *Endeer* and his descendants, who were at last in the *Duapaar Jogue* obliged to fly, and leave the government of the world to *Moisafoor*; which proved the source of savages, murders, and confusion. — *Endeer*, and his few adherents, were confined to a small portion of the world, from whence, in compassion to mankind, they with piety and humility petitioned the three primary created beings to implore the Eternal ONE to redress the grievances resulting from the usurped power of *Moisafoor*. — The three beings interceded, and obtained permission that *Bowannee Drugab* should descend on the earth, for the destruction of *Moisafoor* and his adherents, which the *Gentoos* are taught to believe she will in the end effect, and finally restore the government of the world to *Endeer* and his descendants, according to the first intention of the Eternal ONE. Hence was the *Drugab Poojai* instituted, during which the Supreme Being is invoked, through her mediation, to hasten that wished-for period. — The allegory in the foregoing recital is so plain by a reference to the marginal notes,

* *Evil.*

that we will not affront the understanding of our readers by offering an explanation, although we shall illustrate it further when we give a particular interpretation of the plate N^o 2.

Sixteenth. *Purup.*

DUSSUMEE, or the tenth day of the new moon in *September*, when the image of DRUGAH is cast into the *Ganges*, with the universal acclamations of the people, and is said to be returned to her husband *Sieb*. Purification by washing in the *Ganges* on this day is strictly enjoined.

Seventeenth. *Ouposs.*

LUKEE POOJAH falls on the full moon in *September*, on which she is worshipped all night, during which nothing is drank but the water of the coco nut.

Eighteenth. *Ouposs.*

KALLEKA, *Kalkee* or *Kallee Pooja'*, (for they are synonymous) falls on the last day of the moon in *September*. This goddess is worshipped all the night of that day universally, but in a more particular manner at *Kallee Ghat*, about three miles south of *Calcutta*; an ancient *Pagoda* dedicated to her there, stands close to a small brook, which
is

is by the *Bramins* deemed to be the original course of the *Ganges*.—The parts of the *Gentoo* Goddeſs (like the parts of ſome modern ſaints) are worſhipped in various parts of *Indoſtan*, her eyes at *Kallee Ghat*, her head at *Banaras*, her hand at *Bindqobund*; but where the remains of her are diſtributed has eſcaped our memory *.—She takes her name from her uſual habiliment, which is *black*, and is frequently called the *black Goddeſs*; *Kallee* is the common name for ink.—She is ſabled to have ſprung, completely armed, from the eye of *Drugah*, at a time when ſhe was hard preſſed in battle by the tyrants of the earth †.—On this faſt, worſhip and offerings are paid to the *manes* of deceased *anceſtors*. Beſides the laſt mentioned annual cuſtom, every *Gentoo* keeps the anniversary of their father's death, in faſting and worſhip to his *manes*, which is called *Baap ka Surraad* ‡.—It is worthy remark (by the bye) that in all *Devonſhire*, the word *Kallee* expreſſes black or ſmut: why the ſame combination of letters ſhould convey the ſame idea to people ſo far removed from each other, we leave the curious to account for.

* Plate N^o 3.

† The various heads which appear ſcattered over the plate, ſignify the many tyrants and monſters ſhe ſlew in conjunction with *Drugah*.

‡ Sacred to the father.

Nineteenth. *Purru*.

RAAS † JATTRA, falls on the full moon in *October*, and is continued to the seventeenth of the moon; it is dedicated to *Kissen Tagoor Kettry*.—This feast is universally observed, but in a most extraordinary manner celebrated at *Bindobund*, in commemoration of a marvellous event which is fabled to have happened in the neighbourhood of that place.—A number of virgins met to celebrate, in mirth and sports, the descent of *Kissen* ‖: in the height of their joy, the God appeared amongst them, and proposed to them a *dance*, to which they objected, as *they* were many, and *he* but one; to obviate this objection, he divided himself into as many *Kissens* as there were virgins, who immediately entered into a *circular* dance with them, as represented in the plate N^o 4. In the centre circle he is represented standing in a disengaged attitude, attended by the nymphs *Nundee* and *Bring-bee* (joys and sports) who are making him offerings of flowers and fruits.

Twentieth. *Ouposs*.

KARTIK *Poojab* falls on the last day of the moon in *October*.—This divinity is fabled to be the youngest son of *Moisoor* (or *Sieb*)

† A circle.

‖ Plate N^o 4.

and

and *Drugab*; he is worshipped on this day by those who have not been blessed with children, and man and woman are enjoined a strict fast.—The word *Kārtik*, strictly means *consecration*, hence this divinity is said to be the invisible guardian, and superintendent of the *Gentoo Pagodas*. The word also sometimes signifies *holiness*. The month of *October* takes its name from him, because in this month the *Pagodas* are generally consecrated.

Twenty-first. *Purrup*.

NOVONO † is celebrated on the first lucky *Thursday* in *November*, on the first coming in of the new grain of the second crop; the lucky *Thursday* is fixed in a consultation of *Bramins*, and is a general feast.

Novem-
ber.

Twenty-second. *Oupofs-Purrup*.

LUKEE POOJAH falls on the first *Thursday* in the month of *December*, on getting in all the new harvest, when this favorite Godæss of the *Gentoo*s receives a solemn thanksgiving for all the blessings of the year; the day is passed in fasting, worship, washing and purifying in the *Ganges*; at night they feast.

Decem-
ber.

† *New rice.*

Twenty-third. *Purruap.*

LUKEE POOJAH SANKRANTEE * falls on the last day in *December*, when this Goddess is again worshipped as on the last mentioned holy-day, excepting the fast. On this day bread is distributed in alms, according to every one's ability.

Twenty-fourth. *Purruap.*

SEEREE PUNCHEM^{EE} falls on the fifth day of the new moon in *January*, and is dedicated to *Sarsuttee* †, the *Gentoo* Goddess of arts, and letters.—She is fabled to be the daughter of *Birmah* and *Birmaanee*.

January. The *Keyt Cast*, or tribe of writers, are prohibited the use of pen and ink on this festival, *which* are consecrated to her for the day, and a cessation is put to business of every kind.—*Seerce* signifies *fortune*, *success*, and is the *first* word of every epistolary correspondence in the *Gentoo* language.

Twenty-fifth. *Birto.*

ORUN OODEE, || SUPTIMEE, falls on the seventh day of the new moon in *January*, and is called *Soorjee Poojab*, or *worship to the*

* *Sunkrantee* signifies the last day in every month.

† *Invention, contrivance, ingenuity, genius.*

|| *Rising of the dawn.*

sun ; to whom offerings are made of peculiar flowers in the *Ganges*.

Twenty-sixth. *Ouposs*.

BHIM EKADUSSEE falls on the eleventh day of the new moon in *January* ; the day is dedicated to *Kissen*, and commemorates the abstinence of *Bhim*, a voracious *Eater*, who fasted on this day ; he is called the brother of *Judisleen*. *Bhim* is the common name of reproach for a *Glutton*, but who this *Judisleen* is, or what the occult meaning and real signification of this fast, has slipped our memory, and we will not substitute any interpretation that is not warranted by our materials, or from our certain and clear knowledge.

Twenty-seventh. *Ouposs*.

POORNEMEE, or the full moon in *January*, is dedicated to *Bistnoo*, the *cherisher*.—Fasting, washing and alms.

Twenty-eighth. *Ouposs*.

SIEBKATEER, *Chowturdussee*, or the fourteenth after the full, falls on the twenty-ninth day of the moon in *January*, and is dedicated to *Sieb*, the destroyer, who is worshipped with fasting, offerings, and prayer *all the night*, as the additional *rateer* annexed to the title of this holy-day imports.

Twenty-ninth. *Ouposs.*

GOVINDUSSEE falls on the twelfth day of the moon in *February*, and is dedicated February. to *Bisnco* the comforter, as the word *Govin*, or *Govindu* signifies, and is one of the many appellatives given to the second of the *three* primary created persons, and he is worshipped on this day with fasting, prayer, &c.

Thirtieth. *Purru.*

DOLE † JATTRA falls on the *Poornemee* or full moon in *February*, and is sacred to *Kissen Tagoor*. On this feast day it is that the *Gentoos* cast the powder of a certain red flower, called *Faag*, on all they meet; but whence this custom, or for what cause this feast was first instituted, has escaped us.

Thirty-first. *Ouposs.*

BARRANEE JATTRA, or *Modoo Kistna* † *Tiraduffee* (the thirteenth after the full) falls on the twenty-eighth day of the moon in *February*: if this falls on a *Saturday*, it is called *Barranee*, and if the star *Satoo Bissab* is then on the meridian, it is called *Mahab Barran e*; and again, if the star *Soobo Jogue* is in conjunction with *Satoo Bissab*, it is

† *Dole*, a drum.

‡ *Kissen*, *Kistna*, are synonymous with *Bisnco*, but allude to different attributes.

then

then called * *Mahab Mahab Barranee*.

—These conjunctions are uncertain, but when they happen, it is deemed a most holy day, and is observed by universal purification in the *Ganges*, and worship and offerings to *Soorjee*, or the *sun*. It fell out last on the twenty-eighth of *February*, 1759.—As we have lost the precise meaning and etymology of the word *Barranee*, and confess ourselves ignorant of the astronomy of the *Bramins*, we will not attempt an explanation of this fast.

Thirty-two. *Ouposs-Purru*.

LUKEE POOJAH falls on the first *Thursday* in *March*, when this goddess is wor-^{March.}shipped universally, and thanked for all the productions of the earth, all being brought forth by this time.

Thirty-second *Purru*.

DURGAH Poojab, and *Bhasunttee* ‡ *Poojab*, falls on the seventh day of the new moon in *March*, and continues the eighth, ninth and tenth—on the last, her image is cast into the *Ganges*. This feast is instituted for the

* *Most great.*

‡ *The end, final, conclusive*, alluding to this being the last feast of the year, preceding the *Gentoo* Lent.
same

same purposes as the other grand one, but not with that parade and universality.

Thirty-third. *Ouposs.*

SIEB, or *Sunnias* * *Poojab*, is from the first to the thirtieth of *March*, with only a short suspension during the term of the *Durgab Poojab* above-mentioned—The *Sunnias Poojab*, is the *Gentoo* Lent; their penances, mortifications, and *scif* corporal punishments, have been so often described, we will not particularize any of them. The *Cburruck* †, or day of *swinging*, falls on the thirtieth. From this penance the three casts, or tribes, of *Bramins*, *Bydees* ‡, and *Koyts*, are exempted by the *Augitorrah Bbade*; and, in fact, none but the very lowest of the people go through any of the public penances; but, every cast fasts and worships the twenty-ninth, the day preceding the *Cburruck*.—This solemn fast is dedicated to *Sieb*, or *Moideb*, or *Moiscoor*, the *Mutilator*, and *avorter of evil*; through whom, at this season, the Eternal ONE is invoked, to defend them from the influence of *Moisajoor* and his adherents, and avert

* *Penitents.* † Literally signifies a *Wheel*—but the circle which the penitent describes in swinging round has given it this appellation.

‡ *Bydees*, the tribe that profess the practice of physick.

the

the final doom pronounced against the delinquent *Debtah*.

There is a festival instituted to *Rbaam*, the *protector*, which is entitled the RHAAM JATTRA, but the precise time of it's celebration we have utterly forgot.—*Rbaam* is another of the multitude of names, or rather attributes, given to *Bistoo*, the *preserver*.

How far the origin of the fasts, festivals, terms, &c. of the *Egyptians*, *Greeks* and *Latins*, may be traced from the *Chatab* and *Aughtorrah Bhade Sbafstabs*, we submit and recommend to the elucidation of our learned readers, who will be the better enabled to make such an enquiry from what follows.

Explanation of the Plate or Representation of the Gentoos grand feast of the Drugab.

Plate N^o 2.

The representation of the Drama in this grand *Gentoo* feast will, we doubt not, appear genuine to many thousands now in *England*, as it is a sight that few who have visited *Bengall* have not indulged themselves with; and we may take the liberty of saying, that but very few amongst the multitude who
have

have seen it could form the smallest judgment of it's *intention* or signification; to these, therefore, we flatter ourselves it will afford some pleasure, the having a subject explained to them, on which they have often looked with pity and amazement! because they did not understand it.—The intention of this feast we have already given in it's proper place, to which the reader may advert, under the title of *Drugab Poojah* N^o 15. and shall now proceed to the explanation of the chief personages in the plate.

The center and principal figure is DRUGAH or Virtue; she is represented, with ten arms, descending on a dragon—mystically shewing the *power* and irresistible force of *virtue*, when exerted with vigor.—She is crowned, one of her hands is armed with a spear, and she is environed with a snake—with another hand she binds *Moisafoor* (or Evil) with a *snake*, and kills him by thrusting her spear through his *heart*, thereby implying that Virtue's safest and surest guard against vice or *evil* is *wisdom*, of which the *snake*, as before observed, is the symbol.—The battles * said to have been fought between *Ender* †, and *Moisafoor* ‡, in which the latter generally proved victorious, with-

* Vide *Drugab Poojah*, fifteenth.

† Good. ‡ Evil.

out the assistance of *Drugab Bowannee*, or *persevering virtue*, implies that *moral evil* can only be successfully combated *therewith*. — The ravages, murders, and confusion, which are said to be the consequences in the world of the flight of *Endeer* and victory of *Moisajoor* *, emblematically signify the fatal and natural effects of vice or evil triumphant, which must necessarily be attended with destructive scenes of violence. — Hence, *Moisajoor* is fabled to have transformed himself, after his victory, into a *mad buffola*, the symbol of ungovernable rage, whose head is seen in the annexed plate lying at the feet of *Drugab*. — Although *Moisajoor* in the plate appears to be slain by *Drugab*, yet this act is only a prophetic representation of the death and destruction he will in the end suffer by her hand, when *Endeer* shall be restored, and *Good* be predominant in the world again and triumph over *Moisajoor* or Evil. — *Endeer* being appointed by God universal Rajah of the world, mystically points out his benevolent intentions, that it should be governed by goodness and piety, and the allegory is as obvious where *Moisajoor* is said *illy to brook the appointment* †.

On the right of *Drugab* are represented the figures of *Sieb*, her husband, and of

* Vide *Drugab Poojah*. † Vide *Drugab Poojah*.

Lukee, the goddess of grain.—*Sieb* is sitting on a *white bull*, the symbol of purity and dominion; he is environed with a snake, holding in one hand a *Dumbeer* †, and in the other a *Singee* ‡, musical instruments in use at all the *Gentoo* festivals; allegorically pointing out that Wisdom is the most effectual *avorter of evil*, and that mirth, joy and gladness, are the natural effects of it's being averted from us.

The goddess *Lukee* is represented standing in an easy attitude; she is crowned with ears of grain, and is encircled by a plant bearing fruit, which passes through both her hands, the root of which is under her feet; she (as all the superiour *Gentoo* divinities are) is environed by a snake.—The meaning conveyed by this figure is so obvious it needs no explanation.

Underneath the figure of *Sieb* is represented the divinity named GHUNNIS ‖.—He has no peculiar day of worship instituted in honor of him, for this manifest reason, because all the addressees, offerings and worship, which are made to the supreme, and superior beings, are preferred through his mediation, and promoted by a prior offering

† A small drum.

‡ A musical horn.

‖ Purity, or sincerity of heart.

and worship paid to him; so that he may be properly stiled the *God of offerings*.—He is fabled to be the first born of *Moissocr* (or *Sieb*) and *Drugab*; all worship and offerings being made through him, mystically signifies that *purity* and *sincerity of heart* must be the source from whence the Deity is invoked.—He is represented with four arms, sitting on an altar, environed with a snake, and with the head of a *white elephant*, the symbols of *purity*, *riches* and *dominion* or *strength*, which, the *Gentoo*s say, includes every blessing, and cannot be justly and properly acquired but by pure and sincere acts of devotion to God, and good works to man and his fellow creatures.—His four arms are only representative of the power, force and efficacy of sincerity in worship and prayer.

On the left of *Drugab* is represented the figure of *Surfuttee*, the *Gentoo* Goddess of arts, letters and eloquence, so fully described under the feast called *Seeree Punchumee* (twenty-fourth.) In the plate, she appears environed with a snake, standing in a careless, disengaged posture, holding in her hands a reed, of which the writing pens are usually made.

On the left of *Surfuttee* is represented the idol of *RHAAM*, the protector of *em-*
pires,

pires, states, and property, already explained *
 —In the plate, he is figured crowned, encircled with a snake, and riding upon a monkey; in his left hand he holds a bow, and is represented in the attitude of having just discharged an arrow from it. To understand this representation, a short historical recital becomes necessary.—*Rbaaboc* †, the subvertor of empires, states and *property*, is ever contrasted with *Rbaam* in the course of the *Aughtorrah Bhade Sbaftab*—This prime agent of *Moisascor* is fabled to have run away with *SITHEE* ‡, the wife of *Rbaam*; and for the recovery of her, that book exhibits a long detail of furious battles fought between *Rbaam* and *Rbaaboon* with various success; mystically painting the contentions that ever have subsisted in the world touching *empires* and *property*, in general. Under these the ancient history of *Indostan* and it's Rajas is obicurely couched.—In one of the most bloody of these battles, *Rbaam* being sore pressed, was obliged to call in as an auxiliary, *Hoonmbon* Prince of the *monkeys*, by whose assistance he routed *Rbaaboon* and recovered his wife—*Sitbee*; implying only, that *lawless force*, must be sometimes

* Vide explanation of the *Tirtah Jogue*, or second age, chap. 4.

† *Lawless violence.* ‡ Literally, *property*.

combated

combated with craft, policy, and stratagem, of which the *monkey* throughout *Indoſtan* is the known emblem.—The laſt mentioned battle is represented in the plate number 5. where *Rbaam* appears ingaged with *Rhaaboon*, and the attitude of *Rbaam* (in the plate of the *Drugab*) as having diſcharged the fatal arrows from the back of the monkey, alludes to *that* battle: in the plate N^o 5. *Rbaam* is ſupported by his brother *Lukkou*, or *fortitude*, each encircled with ſnakes; and *Rhaaboon* (as he generally is) is represented with ten arms, and as many heads of monſters, which intimate the *force* of lawleſs tyranny and power.—Although the emblematic ſenſe of the *monkey* is ſo obvious, yet the crafty *Bramins* have eſtabliſhed a belief that *Rbaam* transformed himſelf into, and is always preſent under *that form*; the people ſwallowed the deluſion in a literal ſenſe, and it is upon this principle, that numerous colleges of *Bramins* are ſupported by the people for the maintenance of thoſe animals, near the groves where they uſually reſort; one of them is at *Amboab* in the neighbourhood of *Cala*, on the *Ganges*—In the time of the *Kaam Jatra* the *Bramins* exhibit a kind of theatrical maſque, wherein the many flights, and eſcapes of *Sithee*, and the various ſtratagems of *Rhaaboon* to retain her, and of

Rbaam to recover her, with the final battle, which gave him the repossession of her, are all thrown into action, and the dialogue taken from the *Aughtorrah Bbade Shastab*. We have been frequently present at this theatrical exhibition, and received much pleasure and amusement; one circumstance at the conclusion is worth mentioning—when *Rbaam* had recovered his wife *Sitbee*, he refuses to cohabit with her, until she has given some signal proof, that she had suffered no contamination, or violation, during her abode with *Rbaaboon*; on which (by an ingenious piece of machinery) she passes thro' a fire, comes out unhurt, and then *Rbaam* with raptures, receives her to his arms.

Below the idol of *Rbaam* on the plate of the *Drugab*, is that of *Kartik*; for the explanation of this fast, see number twenty-four.—He is represented, armed at all points for war, and riding on a *peacock*, the *Gentoo* symbol of *pride* and *ostentation*, intimating that those qualities and vices of the mind must be subdued, as being previously necessary to the approach and admission into their *Pagodas*; he is armed as a guardian, capable of defending from violation the divinity within, wherever there is a congregation of idols, in a *Tagoor Bhanee* *, his idol is placed

* Literally a house for divinities.

at the door.—A *Gentoo* had within our memory an only son dangerously ill of a fever, he paid solemn worship, vows and offerings, for his recovery, not only to the *goddess of fevers*, but to all the other Gods, and Goddesses besides—His son died—the father, frantic with grief and despair, sallied out before day, broke open a *Tagoor Bharrée* in a buzaar south of the town of *Calcutta*, where *Kartík* being off his guard and mingled with the other divinities—he cut all their heads off; his intention was to have proceeded round the town (as he confessed on examination) and to have decollated every God in all the *Tagoor* bharrées of the place, but the second he came to, *Kartík* was upon his guard at the door, and presenting his dart at him, brought him to his senses, and providentially saved the rest of his brother divinities.

Below the figures of *Lukce* and *Surfutte* stand the representation of two divine nymphs, *Nundee* joy, and *Bringee* sports; they are both encircled by *snakes*, implying, that joy and sports at all their festivals, should be circumscribed by prudence and wisdom.

On the right between *Sieb* and *Gkunnis*, is represented a boat, in which *Nundee* and *Bringee* are carrying *Drugab* to her hus-

band *Sieb*, after she had been cast into the *Ganges*; and in the copartment opposite between the figures of *Rhaam* and *Kartik*, are represented two nymphs in a kind of threatening posture, advising him to take better care of *his wife* another time, and keep her at home.

In the centre of the arch is represented *Surfuttie* and four female attendants, one presenting to her the palmira leaf, the original paper, another a piece of wax, the third an ink stand, the fourth a pen, the use of which are all interdicted on her festival, and made an offering to her.—The two end copartments *Kallee* and *Drugab*, each engaged with two giants tyrants of the earth.—The other division of the arch, allude to different passages of the *Aughtorrah Blade*, which have escaped our memory.

End of the Explanation of plate N° 2.

As we reserve the eighth chapter or general head, namely, “the dissertation on the metempsychosis,” for a third and *last part* of this work, there remains nothing more to close this chapter, but to add a short recital of the genealogy of the *Gentoo* divinities, on which subject, as our materials are few, we shall not, we fear, afford any great satisfaction to the curious, as we are confined to
the

the progeny of *Birmab* and *Birmanee* only. The fabulous legend of the *Aughtorrah Bhade* says,

That God created *three* females, or associates, for the *three* primary created Beings. To *Birmab* he gave *Birmaanee*, to *Bistnoo Lukee*, and o *Sieb Bowannee Drugab*.

That to *Birmab* and *Birmanee* were born two sons, the eldest named *Kuffiebmunnos*, the youngest *Dooke Rajah*; the eldest was governed by a pious and laudable spirit, the youngest by a vicious and turbulent one.

Dooke Rajah had a daughter (but how he came by her the legend sayeth not) named *Dithee*, whom he married to his brother *Kuffiebmunnos*, and she brought him a son, whom he called *ENDEER*; he and his descendants, after the example of their father *Kuffiebmunnos*, were truly virtuous, and observant of the laws of God, communicated to them by *Birmab* and *Birmaanee*.

Dooke Rajah had a second daughter, whom he called *Odithee*, who was also married to *Kuffiebmunnos*, and she likewise brought him a son, who was named *Morsasoor*; he and his descendants, after the example of their grandfather *Dooke Rajah*,
 fighting

fighting the precepts of *Birmab* and *Birmaanee*, became abandoned to every vice, and contemners of the laws of God.

All the benefit that accrues from the foregoing short recital of the progeny of *Birmab* and *Birmaanee*, is, that thus we find in *Endeer*, and *Moisafoor*, the roots from whence the doctrine of two contending principles in nature, *Good* and *Evil*, sprung; that this was the ground-work of all the doctrines of the *Bramins*, after they had lost sight of the simple and sublime theology of the *Chartab Bbade* of *Bramab*, is beyond all controversy; as the whole tendency of the two *later Bbades*, exemplify the natural history of those two contending principles in the *human mind*, and the concomitant effects; they will have on *it*, and on the government of the *world*, as they alternately happen to preside — Hence the unceasing struggles and conflicts for superiority between *Endeer* and *Moisafoor* and their adherents, which say the *Bramins* subsist to this day; so well founded, was the conjecture of the learned and ingenious Mr. *Bayle*, touching the great antiquity of the origin of the *Manichean* doctrine—nor is it at all improbable, that arch heretic *Manes* might have received some notions of this doctrine from the tenets of the *Bramins*, which he per-
verted

verted to the worst and most dangerous purposes and opinions :—on the contrary the simplicity, with which the doctrine is professed by the *Gentoo*s, has in it's self (but *otherwise* in it's consequences) no such manifest tendency ; although by their adherence to it, they seem utterly to forget the consideration of their original existence and delinquency, and the merciful cause of their establishment, in the eight *Boboons* of punishment and probation, as well as the laws and injunctions of their prophet *Bramah*, who obviously rests the restoration and salvation of the offending *Dchtab*, upon two simple and plain conditions, *a sincere penitent impression of their original delinquency ; and an atonement by good works, according to the powers of exertion, which God annexed to their animal forms.*—But it is not at all to be wondered at, that they should thus lose sight of their original sin and defection, as well as the means laid down for their salvation ; when the very spirit of the fasts and festivals, and whole conduct of the drama of the *Chatab*, and *Aughterrah Bbades*, are relative only to the averting the evils of their present existence, without the smallest retrospect to their first transgression, or the means of atoning for it.—This is the situation of the bulk of the people of *Indeflan*, as well as of the modern *Bramins* ; amongst the latter,

if we except one in a thousand, we give them over measure; the consequence from these premises are obvious—the *Gentcos* in general, are as degenerate, crafty, superstitious, litigious and wicked a people, as any race of beings in the known world, if not eminently more so, especially the common run of the *Bramins*; and we can truly aver, that during almost five years, that we presided in the judicial cutcherry court of *Calcutta*, never any murder, or other atrocious crime, came before us, but it was proved in the end, a *Bramen* was at the bottom of it: but then, the remnant of *Bramins* (whom we have before excepted) who seclude themselves from the communications of the busy world, in a philosophic, and religious retirement, and strictly pursue the tenets and true spirit of the *Chartab Bbade of Bramab*, we may with equal truth and justice pronounce, *are the purest models of genuine piety that now exist, or can be found on the face of the earth.*—

And now, my friends, and most respectable readers, we will, with your permission, adopt one custom of the *Gentcos*, and make an offering, for some time at least, of our pen, ink, and paper, to the goddess SURTHER.

The End of the Second Part.

Beenham House, Berks,
the 1st of Aug. 1766.



Kashram & Kourmar, *autels de bois*



Mahabharata: Yudhishthira



Waras e Warahias autare, de dende



Narlings surer, de nede.



Wamans gutaer. az yufde



Prasarama n' Parese Ramis antaer, de zette



Rama of Ram Katas and... Daberratha Rama
and... di...
and... di...



Kilina g' Krelna of Krenno d' white altar



Kallenkyns autær, le tiende



36. des Bouddhas autour de naugende

